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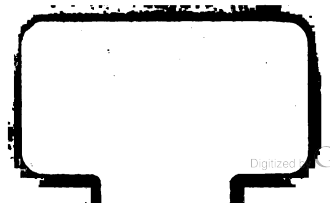
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'd the Lamb of God, who taketh
the Sins of the World away.

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THE

CHRISTIAN's DEFENCE

AGAINST THE

FEARS OF DEATH:

WITH

Directions how to die well.

Written originally in *French*, by

CHARLES DRELINCOURT.

Abridged from the last *French* Edition, by

J. MILLBANK, M. A.

To which is prefixed,

An Account of Mrs VEAL's APPARITION to Mrs BARGRAVE.

LONDON,
Printed for J. DAVIDSON in the Strand. 1754.

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THE PREFACE.

THE Subject here treated of being of Universal Use, and what our Better Interest is concerned in, 'tis but reasonable that such important Treatises should be reduced into a narrow Compass, and made an easy Purchase, that so the Advantages of 'em may be as extensive as their Use.

'Tis with this View that the present Tract is sent into the World. The great DRELINCOURT was too considerable an Author, and this Subject in particular of too weighty a Concern not to be accommodated to the Circumstances of All: The numerous Impressions of it in *Germany*, *France*, *Holland*, and in almost all the Countries where the Reformed Religion is profess'd, together with the many Translations of it into other Languages, do abundantly evidence the great Esteem in which this Work has been Abroad; and the numerous Editions of the *English* Translation of it, sufficiently shew how well it has been received here. The Reader can't reasonably desire a greater Commendation of the Book; but as 'tis likely he'll expect to find the Account of Mrs. *Veal*'s Apparition to Mrs. *Bargrave* prefixed to this as well as to the larger Translation; the Publisher has thought fit to insert the Substance of it here, as it was not long since related by Mrs. *Bargrave* herself, to a Clergyman of her Acquaintance.

Mrs *Veal* was a maiden Gentlewoman of about thirty Years of Age, and had been intimately

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acquainted with Mrs. *Bargrave* from her Childhood. They happened both to labour under much the ſame Afflictions, but with this Difference, that Mrs. *Bargrave* was in a Condition to afford Mrs. *Veal* ſome Aſſiſtance, which ſhe had ſometimes the Misfortune to ſtand in need of; and 'twas uſual with Mrs. Veal to tell Mrs. Bargrave, that ſhe was not only the beſt, but indeed the only Friend ſhe had in the World; and that no Circumſtances of Life ſhould ever diſſolve their Friendſhip. They frequently read good Books together, and particularly DRELINCOURT upon Death, and uſed to condole each others Misfortunes, and as became pious Friends, mutually comforted one another.

Mrs. Veal, in ſeveral of her laſt Years, was mightily troubled with Fits, the Approaches whereof were preceived by her running abruptly from her Diſcourſe into ſome Impertinence.

A great Change had happened in the Circumſtances of theſe two Friends, and their Friendſhip had ſuffered by the Change. Mrs. Bargrave's Circumſtances were become much worſe than formerly, and Mrs. Veal's much better, by her Brother's Promotion to a Place in the Cuſtom-Houſe at *Dover*, with whom ſhe lived there, to take the Care of his Houſe, and ſo far forgot her old Friendſhip, that Mrs. Bargrave had not ſeen her in two Years and a half. Mrs. Bargrave had been indeed abſent from *Dover* above half the Time, and had lived in a Houſe of her own at *Canterbury*, about two Months before the Date of the enſuing Account.

On the 8th of *September*, 1705. Mrs. Bargrave was ſitting alone in this Houſe in the Forenoon: And as the Affliction ſhe was then under had given

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her Occaſion to recollect the many Misfortunes of her Life, ſhe had been reaſoning herſelf into a due Reſignation to Providence, comforting herſelf with the Aſſurance that her Afflictions ſhould end when God ſaw it moſt fit for her, and juſt took up her Work, when ſhe heard a Knocking at the Door: She went to ſee who was there, and found her old Friend Mrs. Veal in a travelling Dreſs. That Minute the Clock ſtruck 12 at Noon.

Madam, ſays Mrs. Bargrave, I am ſurprized to ſee you, you have been ſo long a Stranger; and telling her ſhe was glad to ſee her, offered to ſalute her, which Mrs. Veal did not ſeem to refuſe till their Lips almoſt touched, but then drawing her Hand croſs her Eyes, ſhe ſaid, I an't very well, and ſo waved it. Mrs. Bargrave went with her into another Room, and Mrs. Veal ſat down in an Elbow Chair, out of which Mrs. Bargrave roſe to go to the Door: She told Mrs. Bargrave ſhe was going a Journey, and had a great Mind to ſee her firſt. Mrs. Bargrave told her, She was amazed to ſee her come alone. O, ſays Mrs. Veal, I gave them the Slip, and came away, becauſe I had a great Mind to ſee you before I took my Journey. As it was viſible that Mrs. Bargrave had been weeping, Mrs. Veal aſk'd her the Reaſon of it, which Mrs. Bargrave told her, and ſaid ſhe thought *God* had ſet her (like *Job*) as a Mark for all Manner of Afflictions. Now, ſay Mrs. Veal, I muſt talk to you juſt as you uſed to talk to me, and reminding her of the pious Converſation wherewith they had formerly comforted each other in the Time of their Adverſity; I can never believe (ſaid ſhe) that *God* will ſuffer you to ſpend

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all your Days in this afflicted State; no, be assured that your Afflictions shall leave you, or you leave them, in a short Time. Dear Mrs. Bargrave, if the Eyes of our Faith were as open as the Eyes of our Body, we should see Numbers of Angels about us for our Guard: We ought therefore to be comforted under our Afflictions, and to believe that the Almighty has so particular a Regard to us, that he will not suffer the Spirit to fail before him, and the Souls which he has made. Our Afflictions, are oftentimes Marks of *God*'s Favour: God has promised that he will restore Comfort to his Mourners. The Notions we have of Heaven now, are vastly short of what it really is: One Minute of future Happiness will infinitely reward us for all our Sufferings; but you must thoroughly believe it, you must thoroughly believe it: She repeated it, clapping her Hand upon her Knee with great Earnestness, which indeed appeared in her whole Discourse. Mrs. Bargrave, uneasy to think she doubted of her believing, rises from her Chair, and happening to throw down DRELINCOURT's Book from a Shelf that was near her, she immediately takes it up, and says, Mrs. Veal, here is a Book you and I have often read together. "What Book? says Mrs. Veal. DRELINCOURT upon Death, says Mrs. Bargrave. DRELINCOURT, says Mrs. Veal, seems to me to have the clearest Notions of another Life of any Book I ever read upon the Subject. She mentioned Dr. *Sherlock* upon Death, and two *Dutch* Books upon the same Subject, that had been translated; but still spoke of DRELINCOURT's as the Book from which she had received most Comfort.

As they were speaking of several other Books

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they had read, Mrs. Bargrave took Occaſion to mention Dr *Horneck's Happy Aſcetick*, at the End of which there's an Account of the Lives of the primitive Chriſtians: and ſaid, 'Their Converſation was not like that of our Age. For now '(ſays ſhe) there is nothing but frothy vain Diſcourſe, which is very different from theirs. 'Theirs was to Edification, and to build one another up in Faith; ſo that they were not as we 'are, nor are we as they were: But (ſays ſhe) 'we might do as they did. There was a hearty 'Friendſhip among them; but where is it now to 'be found? Mrs. Veal anſwered, 'Tis hard in-'deed to find a true Friend in theſe Days. Ma-'dam, ſays Mrs. Bargrave, every Body is a 'Friend to the Rich, ſo that you have no Reaſon 'to complain. Now, ſays Mrs. Veal, pray Mrs. Bargrave, what did you think of my Friendſhip? for I have been very ungrateful to you; can you forgive me? 'O, ſay Mrs. Bargrave, don't mention 'ſuch a thing, I have not had an uneaſy Thought 'about it; I can eaſily forgive it: But what 'makes you think of that now?' Really, ſays Mrs. Veal, I never thought of it as I ought, 'till juſt before I came away: But what did you think of me? 'I thought (ſays Mrs. Bargrave) you 'were like the Reſt of the World, and that Proſ-'perity had made you forget yourſelf and me.'

Then Mrs. Veal took notice of the many friendly Offices Mrs. Bargrave had done her in former Days. 'Now you ſpeak of Friendſhip, (ſays 'Mrs. Bargrave) pray have you ſeen Mr. Norris's 'Copy of Verſes called Friendſhip in Perfection?' Mrs. Veal anſwered, I have ſeen his Letters, but not his Poems? have you the Book? No, ſays Mrs.

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Bargrave, but I have the Verſes of my own Writing out. Have you, ſays Mrs. Veal, then fetch 'em: which ſhe did from above Stairs, and offered the Paper to Mrs Veal to read, who refuſed it, ſaying, No, 'tis your own Scrawl, do you read it. Mrs. Bargrave read the Poem; and the Word *Elyſium* occurring twice in it, Ah! ſays Mrs. Veal, theſe Poets have ſuch Names for Heaven! As they were ſpeaking in the Praiſe of Friendſhip, Mrs. Veal ſaid, Dear Mrs. Bargrave, I ſhall love you for ever. She told Mrs. Bargrave that her Siſter and Brother-in-Law were juſt come down from *London* to ſee her: Mr. Bargrave ſaid, 'How came you to order Matters ſo ſtrangely? She anſwerd, It could not be helped. Mrs. Bargrave aſked her, if ſhe would drink ſome Tea? ſays Mrs. Veal, I don't care if I do: but ſpeaking as if ſhe thought her tea Equipage was deſtroy'd, ſays Mrs. Bargrave, 'I'll get ſomething to drink it in for all that:' Then Mrs. Veal declined it, ſaying, 'Tis no Matter, let it alone. She often drew her Hand over her Eyes, ſaying, Mrs. Bargrave, don't you think I am mightily impaired by my Fits? No, ſays Mrs. Bargrave, I think you look as well as ever I knew you.

After this, ſhe deſired Mrs. Bargrave to write a Letter to her Brother, and tell him, ſhe would have him give Rings to ſuch and ſuch; and that out of a Purſe of Gold that was in her Cabinet, ſhe would have two Broad-pieces given to her Couſin Watſon. Mrs. Bargrave thinking this very rambling Diſcourſe, concluded that her Fits were coming upon her, and therefore placed herſelf in a Chair juſt before her Knees, to prevent her falling to the Ground: The Elbow-Chair ſhe

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thought would ſecure her on either Side. Then thinking to divert Mrs. Veal, ſhe commended her Gown, taking hold of the Sleeve. Mrs. Veal told her it was a ſcowered Silk, and newly made up: but ſtill perſiſted in her Requeſt, and told Mrs. Bargrave ſhe muſt not deny her; and ſhe would have her tell her Brother all their Converſation, when ſhe had an Opportunity. 'Dear Mrs. Veal, 'ſays Mrs. Bargrave, this ſeems ſo impertinent, 'that I cannot tell how to comply with it: And 'what a mortifying Story will our Converſation 'be to a young Gentleman? methinks 'tis much 'better to do it yourſelf,' No, ſays Mrs. Veal, tho' it ſeems impertinent to you now, you will ſee Reaſon for it hereafter. Then Mrs. Bargrave, yielding to her Importunity, was going to fetch a Pen and Ink: but Mrs. Veal ſaid, Let it alone now, and do it when I am gone; but you muſt be ſure to do it. This was one of the laſt Things ſhe deſired; which Mrs. Bargrave promiſed to do.

Then Mrs. Veal aſking for Mrs Bargrave's Daughter; 'She is not at home, ſays Mrs. Bargrave, 'but if you have a Mind to ſee her, I'll ſend 'for her;' Do, ſays Mrs. Veal. Mrs. Bargrave then went to a Neighbour's to ſend for her; and when ſhe came back, ſhe found Mrs. Veal ſtanding in the Street juſt without the Door, in the Face of the Beaſt Market (and being *Saturday*, 'twas Market-day) and aſked her, 'Why ſhe was in ſuch haſte?' She ſaid, ſhe muſt be going; tho' perhaps ſhe might not go her Journey till *Monday*. She told Mrs. Bargrave, ſhe hoped ſhe ſhould ſee her again at her Couſin Watſon's before ſhe went, and then ſaid ſhe would take her leave of her, and walked off; Mrs. Bargrave looking after

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her, till a Turning made it impracticable. It was then about three Quarters past One a Clock after Noon.'

Mrs. Veal died of her Fits *September* the 7th, about Twelve a clock at Noon. having been deprived of her Senses for a considerable while, except a lucid Interval of four Hours before her Death, in which Time she received the Holy Sacrament.

The Day after Mrs. Veal's Appearing, being *Sunday*, Mrs. Bargrave was so indisposed that she could not go out; but on *Monday* sent to Capt. Watson's to know if Mrs. Veal was there? They sent Word that she neither was nor was expected; Mrs Bargrave, concluding the Maid had mistook the Name, or made some Blunder; ill as she was, she put on her Hood, and went herself to see if Mrs. Veal was there or not. They told her, they wonder'd at her asking! for she had not been in the Town; they were sure if she had, she would have been there. Says Mrs. Bargrave, 'I am sure she was with me on *Saturday* almost two Hours. They said it was impossible; for they must have seen her if she had. Capt. Watson comes in, in the mean Time, and tells 'em that Mrs. Veal is dead, and her Escutcheons were making. This strangely surprized Mrs. Bargrave, who immediately went to enquire, and found it true: She then told the whole Story to Capt. Watson's Family, and what Gown she had on, how stripped, and that Mrs. Veal told her, it was scower'd. Mrs. Watson then cry'd, You have seen her indeed; for none but Mrs. Veal, and myself knew that the Gown was scowered. And Mrs. Watson owned she described the Gown exactly; for, said she, I helped her to make it up.

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Had not the thing come to light by this Accident, Mrs. Bargrave has often ſaid, it ſhould never have been made publick: But Mrs. Watſon preſently blaz'd it all about the Town, and vouched the Certainty of Mrs. Bargrave's having ſeen Mrs. Veal's Apparition; which brought ſuch Crowds of Gentlemen and Perſons of Quality, of the judicious and inquiſitive Part of Mankind, to Mrs. Bargrave's Houſe to have the Account from her own Mouth (who in general appeared extremely well ſatisfied of the Truth of it) that ſhe was at laſt obliged to go out of the way, to avoid further Trouble and Fatigue.

Mrs. Bargrave does not pretend to remember all that paſſed betwixt her and the Apparition; or to repeat it juſt in the very ſame Terms; and indeed it can't be expected that a Converſation of an Hour and three Quarters ſhould be ſo exactly retained: But ſhe thinks ſhe can very well anſwer for the main Subſtance of it, and for many of the Expreſſions.

'Tis certain, that Mrs Veal's Siſter and Brother-in-Law, went down to *Dover* to ſee her, and entered the Town juſt as ſhe was expiring.

The Circumſtance of old Mr. Berton's allowing Mrs. Veal ten Pounds per Annum (which had been an eternal Secret to Mrs. Bargrave but for the Apparition's Diſcovery) ſeeming to relate ſolely to the Proof of Mrs. Bargrave's having really ſeen Mrs. Veal, was not thought neceſſary to be inſerted in the Body of this Account; becauſe Mrs Bargrave's known Probity, the Chearfulneſs of her Temper, viſible even in her greateſt Tryals, the Diſintereſtedneſs of her Conduct upon this Occaſion, and the Exactneſs of every Circum-

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ſtance of this Relation (all which you need not doubt were thoroughly ſifted) have long ſince put an end to the little Arts, which were uſed by ſome who were ſilly enough to think themſelves concerned to endeavour, by all or any Means, to prevent the Spreading of it.

Mrs. Bargrave found no Difference in the Apparition's Converſation from what was uſual with Mrs. Veal, except the Earneſtneſs in telling her, ſhe muſt thoroughly believe; nor does ſhe apprehend that any Difference of Sentiments was intended, which ſeem to be confirmed by the manner of appearing, and the Circumſtances of Time and Place; which were thought to imply a Deſign that Mrs. Bargrave ſhould not be frighted: Upon this Suppoſition, 'twas a ridiculous Weakneſs that made ſome Perſons take conſiderable Pains to perſuade Mrs. Bargrave to conceal what the Apparition ſaid againſt the crying Enormities of Party-Zeal: But it muſt be aſcribed to a much worſe Cauſe, if they did not admit the Suppoſition; which being allowed here, 'tis not neceſſary to inlarge on that Topick.

'Tis ſuppoſed the other Circumſtances which 'twas morally impoſſible Mrs. Bargrave ſhould have known beforehand, and which yet proved true in Fact, were intended only to demonſtrate the Truth of the Apparition, as to ſatisfy the World of the Reality of what Mrs. Bargrave had ſeen and heard, and to ſecure her Reputation with the reaſonable and underſtanding Part of Mankind: They were of too trifling a Nature to be conſidered as any Part of the main Deſign of Mrs. Veal's Appearing, which is thought to conſiſt in theſe two Things, *viz.*

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1. To acknowledge her Ingratitude to Mrs. Bargrave, and aſk her Forgiveneſs for the Violation of their Friendſhip. And

2. To comfort Mrs. Bargrave in her Afflictions, and to encourage her, by the ſame pious Motives which ſhe had formerly applied to Mrs Veal, to bear her Trials with her uſual Reſignation and Chearfulneſs.

Several conſiderable Miſtakes, which have paſſed in all Editions of the former Relation of this Matter, are carefully corrected in this Account. And 'tis hoped the Reader will abate nothing of the good Opinion he had of Drelincourt's Book, for being honeſtly told how very accidentally it came to be one of the Subjects of the Apparition's Diſcourſe.

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Drelincourt's *Comforts*

Againſt the

FEARS of DEATH, &c.

CHAPTER I.

That there is nothing more dreadful than Death to ſuch as have no Hope in God.

AN Inſpired Pen ſtiles Death very ſignificantly, *The King of Terrors*: that is, the moſt terrible of all Things. For 'tis poſſible to decline the edge of a drawn Sword, or avoid a Lion's Fury, &c. But when Death ſhoots its poiſoned Arrows, there is no ſtratagem that can retard but for a Moment the Approaches of this laſt Enemy. In brief, Nature and Art can furniſh us with nothing able to protect us from Death's cruel and inſatiable Hands.

There are none ſo barbarous, but are ſometimes overcome by a Suppliant's Prayers and Tears: nay, even the weakeſt Age and Sex. But Death, unmerciful Death! has no

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regard to this. It takes no notice of the Infant's Tears, it ſcorns the Lamentations of lovely Women, delighting to trample on their moſt raviſhing Beauties. It is deaf to the Requeſts of trembling Age, caſting 'em to the Ground like ſo many withered Oaks.

At a Battle, when Princes and Generals are taken Priſoners, they are not treated as common Soldiers, but *Death* makes no Difference 'twixt the begging *Lazarus*, and the rich *Dives*. It has no more reſpect for the Crowns of Kings, than for the Shepherd's Crook, or the Slave's Chains. It ſhuts 'em altogether in the ſame Dungeon.

The moſt furious War is interrupted with ſome Days or at leaſt Hours of Ceſſation: Nay, the moſt inhuman are at laſt tired with bloody Conqueſts, but inſatiable *Death* never ſays 'tis enough.

All Warfare is doubtful, he that is Victor to Day, may ſoon after be vanquiſhed. But *Death* is always victorious, triumphing with an inſufferable Inſolence over all the Earth's Inhabitants. The ſtrongeſt *Samſons*, and the moſt victorious *Davids* have at laſt yielded to *Death*. The great *Alexander* and the triumphing *Cæſars*, who conquered the major Part of the habitable World could not protect themſelves from *Death*'s Power, who

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laughed at all the ſtately Trophies raiſed to their Honour; the rich Marble engraven with ſo many proud Titles, cover nothing but a rotten Carcaſs, which was rendered ſo by *Death*.

We read in *Daniel*, that King *Nebuchadnezzar* ſaw in a Dream a large Statue of Gold both Glorious and Terrible; *its Head was of pure Gold, its Breaſt*, &c. Chap. xi. 32, 33.

As the Prince was beholding it with aſtoniſhment, a little Stone cut out of a Mountain without Hands, was rolled againſt the Feet of this prodigious Statue, and broke it all to Pieces and it became as the Chaff, which is blown to and fro. This great Image repreſents the four Univerſal Monarchies of the World; that of *Babylon*, of the *Perſians*, *Greeks* and *Romans*. It repreſents alſo the Vanity of all Things under the Sun. For what is the Glory, &c. of this World, but as a Vapour that ſoon vaniſheth away? Man, created in God's Image, at firſt View, ſeems very glorious and terrible; but as ſoon as *Death* ſtrikes at his earthly Part, all the *Glory* and *Pomp*, &c. of this Glorious and Terrible Animal is changed into contemptible Duſt, and reduced to nothing, *Vanity of Vanities, all is Vanity*.

Since therefore *Death* ſpares none, and

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none can reſiſt and eſcape his Power, 'tis no Wonder that 'tis become ſo terrible to all Mortals, who have not ſettled their Faith and Aſſurances on *God*. For there is no condemn'd Priſoner but trembles when he beholds the Inſtruments of his Death

In the midſt of a ſumptuous feaſt, King *Belſhazzar* ſaw the Fingers of a Man's Hand writing on the Wall: Which as ſoon as the Monarch had caſt his Eyes on: 'tis ſaid, *that with Fear the Joints of his Loyns were looſed, and his Knees ſmote one againſt the other.* Certainly the proud Worlding in the midſt of all his Pleaſures has more Cauſe to be diſmay'd when he may perceive *Death* writing on every Wall of his Houſe in viſible Characters, and printing on his Forehead, *that God has numbered his Days*, and this in which he now breathes, ſhall ſoon be followed by an Eternal Night; *that God has weighed him in the Balance of his Juſtice, and found him as light as the Wind,* and that the Almighty will ſoon diveſt him of all his Glory to cloath his Enemies with. What Comforts is there then for the wretched Sinners, who not only underſtand, but alſo hear their final Sentence from the World's great Judge, exaſperated by their Impieties? They may now ſee Hell ready to ſwallow 'em up, and at preſent feel the Hands of the Executioner of

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divine Justice. At present they may feel the fierce Approaches of that Fire and Brimstone which is the second *Death;* for it may justly be said of wretched Varlets, *that Hell comes to 'em before they go to it.* Therefore some of them in despair murder themselves, as if they were afraid not to die by a Hand wicked enough. The Expectation of Death to them is more terrible than Death itself, therefore they brutishly cast themselves into that unquenchable Burning, rather than endure the Apprehensions of it.

The most terrible is, that the Fears that seize on the Wicked, are not transitory: for as a Criminal on whom Sentence of Death is pronounced, continually thinks on the Torments preparing for him, and supposes every Person that enters, comes to drag him to Execution: Thus desperate Sinners, whom their Consciences condemn, must needs be in continual Fears, and are like so many wretched Slaves, that daily tremble under The inhuman Powers of a mercileſs Tyrant.

I'm sensible, that there are some Atheists who talk of *Death* with Contempt, braving it without the least Sense of Fear: nevertheless they feel in their Soul some secret Thorns which often gall 'em. 'Tis true, they for the most part boast of not fearing *Death* when

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at a Diſtance, but ſoon manifeſt their Weakneſs when *He* ſhews his grim Countenance. If there be any who ſeem to laugh at *Death*, their Laughter is only in Appearance. They are like Perſons poiſoned with that Herb, which cauſes a pleaſant Smile on their Lips, into whoſe noble Parts it conveys mortal Poiſon.

Some I confeſs die without any Concern, but theſe are ſenſeleſs Perſons, much like ſleeping Drunkards, who may be caſt down a Precipice, without any Knowledge of the Danger. But ſuch Monſters deſerve not to be reckoned among rational Creatures.

CHAP. II.

That in all the Heathen Philoſophy, there are no ſolid Comforts againſt the Fears, and Apprehenſions of Death.

THERE are certain Empiricks that ſeem at firſt Diſcourſe to be very well ſkill'd in their Art; yet in their Practice are very ignorant: Their unſeaſonable Learning diſturbs the Patient, more than their Phyſic eaſes him. Theſe very well deſcribe to us, in this particular, the Properties of the Hea-

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then Philoſophers. For when they repreſent the Calamities of our human Condition, they ſharpen their Wits, and diſcover all their Rhetorick. Some of 'em laugh ingenuouſly at our Miſeries, others artificially weep to behold them, but in all their Writings we find no ſolid Comforts againſt the Apprehenſions of Death. Therefore we may ſay to 'em as *Job* to his troubleſome Friends, *Your Remembrances are like unto Aſhes, your Bodies to Bodies of Clay. Job* xiii. 'Tis true, ſome have well ſpoken, that we begin to die as ſoon as we begin to breathe; that our Life is like a Candle, that lives by its Conſumption; for the natural Heat which entertains our Life, inſenſibly undermines it.

Others have as well ſaid, that our Life is a ſwift Race from one Mother to another; for we no ſooner are brought from the Womb of our natural Mother, but we run a ſwift Race to the Womb of the other, the Grave. Some of the ſame School have compared a Man to a Bubble, which riſes and ſwells, and immediately breaks. In truth, all Man's Beauty is but a vain Appearance, that vaniſhes away in an Inſtant, as *Iſaiah* ſays, Chap. lx.

One of theſe great Philoſophers being aſked, What the Life of Man was? returned no Anſwer, but entered a Chamber, and

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paſſed out at the ſame Inſtant, to ſignify that Man's Life is but an Entrance in, and an Egreſs out of this World, the one immediately ſucceeding the other.

'Tis with us as with Actors of a Comedy where one repreſents a King, the other an Emperor, &c. but when the Play is ended, and the Garments changed, you know not which is which. So is Man; the Emperor that ſits on the Throne, and the Beggar on the Dunghill, when caſt into the Grave together by Death, appear without Diſtinction.

All theſe witty Expreſſions, and others of the like Nature are pleaſant and true, but yet afford no real Comforts. Therefore to all theſe learned Doctors we may ſay, with *Job*, *You are all Phyſicians of no Value, how then comfort ye me in vain*, Chap. xiii. 9. The moſt excellent and florid Diſcourſe can bring no Comfort to a departing Soul. *David's* Harp alone can drive away the evil Spirits, and appeaſe the Troubles of a wounded Conſcience.

Here ſome may wonder why among theſe Philoſophers, I ſhould exempt the *Stoics*. I confeſs in this Particular, they expreſs more Gravity, but proceed with no better Succeſs, nay, rather are more impertinent: For they treat of the Soul's Immortality in a very inconſtant Manner, and inſtead of Comfort, render Death more dreadful.

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They tell us, that Death is the End and Centre where all human Afflictions ceaſe, and therefore rather to be deſired, than feared. They might have ſome colourable Reaſon for this Concluſion, if they had diſcovered beyond the Grave, a Happineſs to be hoped for. But Death aſſures 'em of no other Comfort but a Period to the Miſeries of this Life. Therefore ſuch Diſcourſes are not properly Comforts; but only beget in us a ſilly Paſſion, like that of a Criminal on the Rack, who impatiently deſires Death, to be delivered from his exceſſive Torments. O blind Philoſopher! If thou can'ſt not bear the Miſeries of this Life, how wilt thou endure the Agonies of Death?

Moreover they tell us, that the moſt cruel and painful Death is a noble Occaſion to exerciſe our Virtue. This Diſcourſe ſeems plauſible, but is in reality nothing but Wind, for it hinders us not from falling into the deepeſt Abyſs of Torments; but periſhes and dies with its Idolaters. Nay, its Admirers have at laſt acknowledged it a Shadow; witneſs that famous General, who fancied that his Virtue would gain him the Victory: but the Battle being loſt, and he ready to ſtab himſelf with his own Sword; he cry'd out, *Oh! miſerable Virtue, what art thou, but a vain and unprofitable Word, a Name without a Body?* He thus exclaimed againſt his formerly ador'd Virtue,

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becauſe 'twould yield him no Comfort in the Day of his Diſtreſs.

The moſt ordinary and uſual Comforts they bring are theſe; That Death is inevitable; that Humanity and Immortality are inconſiſtent; that Death is a Tribute we all owe to Nature, and that 'tis ſuch an univerſal Law, that admits of no Exception.

But theſe Comforts encreaſe our Trouble. I have therefore good Reaſon to ſpeak to theſe grave Philoſophers *Job*'s Language, *Miſerable Comforters are ye all.* For in Truth, they not only ſearch the Wound to the Quick, without any healing Application, but alſo inflame, and render it far more grievous. When we hope for an End to our Calamities, our Mind is comforted; but when no Hopes of this appear, we are overwhelmed with Grief and Deſpair: 'Tis a lamentable Thing to be born to die, but far more grievous to know that Death can't be avoided. For his Affliction is the greateſt, whoſe Miſery can't be cured.

This is alſo a deceitful Maxim, *that the Comfort of the Miſerable, is to have Companions in Miſery.* For if we are burnt in a Fire, where many are conſumed, we ſhall not find there the more Eaſe. Our Neighbour's Sickneſs, does not diminiſh ours, nor his Death comfort us againſt the Approaches of our own:

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Nay, on the contrary, Humanity teaches us to be ſorry for another's Miſery. This *Xerxes* practis'd; for viewing his numerous Army, he wept to think that within an hundred Years they all ſhould be rotting in their Graves. This Conſideration, inſtead of Comfort, caſts us into an irrecoverable Deſpair. For, beſides the Torments of Hell-fire, there is nothing that can be imagined more dreadful, than a Reducement to a Non-Entity.

'Tis alſo needleſs to mention the *Platoniſts*, who have diſcourſed on the Soul's Immortality, and future Bleſſedneſs. Let their imaginary Deſcription of the *Elyſian* Fields, which have been reckoned among poetical Fictions, be Witneſſes of their Vanity. Thoſe chimerical ſubterranean Gardens contain nothing like the unſpeakable Pleaſures of God's Paradiſe.

In a Word, the rareſt Wit and Learning of Heathen Antiquity, are too unſkilful to perform the leaſt Cure to a wounded Soul. They do but charm and flatter the Diſeaſe, without giving any real Antidote againſt the Venom, that kills the Principle of Life.

It ſeems, the Compilers of the Heathen Religion, were ſenſible of this Truth. For they dedicated Temples, and erected Altars to all manner of Gods and Goddeſſes; not

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only to Virtues and Health, but alſo to Vices and Diſeaſes, to Fear, *&c.* but yet they left Death out of their Devotions. This is an open Declaration, that they knew not how to ſtrike Acquaintance with Death, and win its Eſteem and Favour. They had no Sacrifices that could allay the Fury of this their moſt inhuman and irreconcileable Enemy.

Ariſtotle, the Prince of all Philoſophers, after his excellent Soul hath ſurvey'd all the Wonders and Secrets of Nature, could never find any ſolid Comforts againſt the Apprehenſions of Death. The Fear of this cruel Death terrified his Conſcience in ſuch a Manner, that he confeſſed, *That of all terrible Things*, Death *was the moſt dreadful.*

CHAP. III.

Of divers Sorts of Death, with which we are to encounter.

WHEN *David* could not make uſe of *Saul's* Armour to encounter *Goliah* with, he took a ſmooth Stone out of his Bag, caſt it with a Sling, ſtruck the *Philiſtine* on the Forehead, and brought down this proud Giant, who had defi d the Armies of *Iſrael.* We have already try'd all the Armour of human

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Wiſdom, and found, that they are inſufficient to encounter with Death. Let us therefore now ſee, whether with the Sling of our myſtical *David*, the Weapons of our divine *Shepherd*, we can't overcome this *three headed Monſter*; for there are three Sorts of Death, the Natural, the Spiritual, and the Eternal.

The natural Death is a Separation of the Soul from the Body; for altho' our Body has been faſhioned with the Finger of God, 'tis but a weak and frail Veſſel made of Earth; but our Soul is an heavenly, ſpiritual, and immortal Subſtance. This Soul raiſes us a Degree above all Animals. 'Tis the Light that enlightens us, the Salt that preſerves us from Corruption. In a Word, by this Soul we live, enjoy our Senſes, move and underſtand. As ſoon as this Angelical Gueſt leaves its Manſion, the Body loſes all its Beauty, corrupts and rots. The Fleſh that has been ſtretched on Beds of Gold, is caſt on a Bed of Worms, and at laſt reduced to Aſhes, according to the Sentence pronounc'd in the Earthly Paradiſe, *Duſt thou art, and to Duſt thou ſhalt return.*

The ſpiritual Death, is the Separation of the Soul from God our Creator. For he being the Soul of our Souls, and the Light of our Life, as ſoon as we depart from this Source of Light and Life, we fall into an Abyſs

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of Darkneſs and Death. *For all thoſe that depart from God ſhall periſh*, Pſal. xxxvii. As the Twig withers when ſeparated from the Vine, ſo in a Separation from God, we can neither Live, Move, nor have our Being. Of this Kind of Death our Saviour ſpeaks to the *Jews*, *John* viii. 24. The ſame Death *St. Paul* mentions in the ſecond Chapter of the *Epheſians*; verſe 1. And 'tis of this Death that St *Paul* ſpeaks concerning the wanton Widow, that *She is dead while ſhe liveth*, 1 Tim. v.

'Twas this Kind of Death that *Adam* ſuffered as ſoon as he had taſted the forbidden Fruit. For not only his Body became ſubject to Death, but his Soul alſo was caſt into the Death of Sin.

As the Life of Grace is a Preparative to that of Glory, furniſhing us with a Foretaſte of the heavenly Joys: So on the contrary, the ſpiritual Death is the firſt Beginning of an eternal One. The eternal Death is an entire and irrecoverable Separation of the Soul and Body from *God*, accompanied with infinite Torments, which the Spirit of *God* repreſents to us by Things that are the moſt dreadful and painful in this Life. As an *Abyſs*, or *Furnace full of Flames*, *a bottomleſs Pit burning with Fire and Brimſtone*.

Fancy to yourſelves a Man devoured with

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Worms burning in Flames, in whose Wounds kindled Brimstone is pour'd without Intermission, with boiling Lead, and burning Pitch, and if there be any Pains more grievous, fancy it also. All these give us but an imperfect Image of the State of the Damned.

Shame aggravates our Sufferings, and the Damned shall be loaden with Shame and Infamy for all Eternity; their Names shall be hateful to *God*, and his holy Angels, and they shall be cursed with an endless Curse. They shall suffer in the Fire prepared for the Devil and his Angels. All their Senses shall share in these horrid Torments, and they shall feel eternally the Strokes of *God*'s Vengeance. They shall then learn by Experience what a terrible Thing 'tis to fall into the Hands of the *Living God*. Their Eyes shall see nothing but the bottomless Pit, the Devil's Image, and the Furies of Hell; their Ears shall hear nothing but the fearful Roarings of the tormented Devils, and damned Souls; and they shall drink the very Dregs of *God*'s Anger, *Fire and Brimstone shall be the Portion of their Cup*, Psal. xi.

The Sufferings of this Life are but short, but the Torments of the Damned shall never end. They shall live for ever to die continually, and they shall die and never be consum'd. We may therefore say, that those things

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which *God* has prepared for thoſe that hate him, *Eye has not ſeen, Ear heard, nor has it entered into Man's Heart.* From hence ſhall proceed their Rage, Madneſs and Deſpair; they ſhall cry in *Cain's* Language, *My Puniſhment is greater than I can bear*, Gen. ix. They ſhall curſe *God* the King of all Creatures, *Iſa.* viii. They ſhall eat their Tongues, and blaſpheme the Great *God* of Heaven and Earth. It had been far better for 'em if they had never been born; they ſhall deſire to die, that is, be reduced to nothing, *Rev.* ix. But this Death ſhall fly from them. And as they have ſtopped their Ears to *God's* Invitations to Repentance, he ſhall alſo ſtop his Ears to their Out-cries; and when they ſhall be overcomé with Fear and Deſpair, *God* will ſcorn and mock at their inſufferable Miſery.

CHAP. IV.

That Jeſus Chriſt *hath redeemed us from Eternal Death, and by degrees reſcues us from Spiritual Death.*

WE read in the Fifth of the *Revelations* that St *John* wept bitterly, becauſe

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no Being in Heaven, or Earth, or under the Earth, was to open the Book, ſealed with ſeven Seals, that was in *God*'s right Hand. At that Inſtant one of the twenty four Elders ſaid, *Weep no more, behold the Lion of the Tribe of* Judah *has overcome to open the Book; and to looſe the ſeven Seals.* Thus we have till now wept bitterly, becauſe none could be found able to encounter Death. But let us alſo wipe away our Tears, for the ſame Lion is to fight with this dreadful Enemy.

Our victorious *David,* who has overcome the infernal Lion, that bruiſed the ancient Serpent's Head. 'Tis he that has undertook this glorious Combat; 'twas for that Purpoſe he left the Throne of *God* the Father; He has overcome in dying, him who had the Empire of Death, that is, the Devil, *Heb.* ii. and has delivered them, *who through fear of Death, were all their Life-time ſubject to Bondage.*

This great Saviour has perfectly redeemed us from eternal Death, as he himſelf teaches in St. *John*'s Goſpel, Chap. v. 24. Chap. vi. 40. 51. and Chap. viii. *The Wages of Sin is Death, but God*'s *Gift is Life Eternal.* Bleſſed is he who has Part in the firſt Reſurrection *Rev.* xx. the ſecond Death ſhall have no Power on him. In a Word, Death can't prejudice them, who are ſettled on Chriſt the Rock of Eternity. This merciful Saviour

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has alſo delivered us from the ſpiritual Death, Eph. ii. *For we being dead in our Treſpaſſes, he has raiſed us together unto newneſs of Life, and by his Death reconciled us to God the Father.*

When *Joſhua* brought the Children of *Iſrael* into the Land of Promiſe, he deſtroyed not all the *Canaanites*, Joſh. xxxiii. there remained ſome who became Scourges in their Sides, and Thorns in their Eyes. Thus our Spiritual *Joſhua*, who has led us into the Kingdom of Grace, has not altogether deſtroyed all our evil Affections, ſome yet remain as Prickles in our Sides, and like Swords they pierce through our Souls, and render our Life unpleaſant. Our Saviour has extinguiſhed with his Blood the infernal Flames of our curs'd Affections, yet in the Aſhes ſome Sparks remain, that yet cauſe in us feveriſh Fits, but by degrees he cools 'em by his holy Spirit, and one Day will quite extinguiſh 'em.

At the Voice of this Prince of Life, we are made to riſe from the Sepulchre of our Vices, with our Grave Clothes about us. We are like the ancient Slaves that were ſet at Liberty, we bear on our Foreheads the viſible Marks of our Bondage, but one Day Chriſt will cover thoſe Marks of Infamy with a Cœleſtial Diadem.

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But to ſpeak more openly, Sin is yet in us, but reigns not, for *Chriſt* has pull'd it from the Throne, and conſtrains it to leave by degrees the Poſſeſſion of our Souls.

And as it happens with a Woman with Child in her old Age, there is in her Body two contrary Lives, that of the Mother and that of the Child; the one decays and dies inſenſibly, the Child's Life encreaſes by degrees: So 'tis in the faithful Soul; there are two Lives, that of Sin, or the *Old Man*, and that of the *New Man*, the one diminiſhes as the other increaſes.

CHAP. V.

Why we are yet ſubjected to the Corporeal or Natural Death, *and what Advantage we thereby receive in* Jeſus Chriſt.

THE wiſe King teaches us in the 9th of *Eccleſ. That the ſame Accidents happen to all, to the Righteous, and to the Wicked.* Theſe Words are to be underſtood of the ſeveral Afflictions to which we are expoſed during Life, but we may apply it to the natu-

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ral Death; *for 'tis appointed to all Men once to die, and then to come to Judgment.* Heb. ix. *By one Man Sin entred into the World, and by Sin Death, and therefore all must die, because they have sinned.* Therefore when *Joshua* felt himself feeble, he told the Children of *Israel, that he was going the Way of all Flesh,* Joshua xxiii. 'Twas on this Subject that the Royal Prophet was exercising his Meditation, when he cried out. *Who is he that lives and shall not see* Death, *shall he free his Soul from the Power of the Grave?*

To express to us this inevitable Fate, *Moses* reckons up all the ancient Fathers, that lived longest in the first World; and after he had spoken of all their Deeds he adds, *and then such a one died.* Thus our Creator executes on all Men the Sentence once pronounc'd against *Adam, Dust thou art, and to Dust thou shalt return,* Gen. iii.

By this Means *God* manifests his Justice and Truth. According to the Law of *Moses*, the House infected with Leprosy was to be demolished, and cast into a noisome Place.

There is a more urgent Cause for Man's Body to be destroyed and laid in a Sepulchre, (because created the Palace of the Living God) it being corrupted with Sin, a kind of infectious Leprosy.

For the same reason we can't sufficiently admire the Difference God has put betwixt the

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clean and unclean Veſſels; for he commanded that the Earthen Veſſels; infected ſhould be broken in Pieces, *Levit.* xi. but ſuch as were more valuable, ſhould be waſhed with Water, and purified with Fire. *Numb.* xi. Our Soul is like a Golden Veſſel, therefore God does not altogether deſtroy it, though infected with Sin, but cauſes it to be cleanſed at the Fountain of his infinite Mercy. He purifies it with his Son's Blood, and cauſes it to paſs thro' the Fire of his Holy Spirit. But for this miſerable Body, an earthly Veſſel, he breaks it to Pieces, and reduces it to Duſt and Aſhes. 'Tis my Judgment, that Death excellently demonſtrates the infinite Power of *God*, for his Power is far more viſible in raiſing one Man from the Dead, than in preſerving many Thouſands alive.

As God is wont to lighten our Darkneſs, ſo he makes uſe of Death to cauſe his infinite Wiſdom to appear in all Creatures; Sin has brought forth Death, and Death deſtroys its Parent Sin.

Moreover *God*, who is the ſame yeſterday, to-day, and for ever, will have all his Children paſs through the ſame Path, to take Poſſeſſion of his eternal Inheritance. All the Faithful have paſs'd already this Way, *Thro' many Tribulations*, Acts xxiv.

The Holy Scripture tells us, that *the* Reu-

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benites, *and half the Tribe of* Manaſſes, *Numb.* xxxii. *Joſh.* 1. left their Dwellings beyond *Jordan*, to go over and fight in the Army of *Iſrael*, and returned not 'till God had given Reſt to their Brethren.

This allegorically repreſents the lively Figure of the Faithful that die before the End of the World; for they leave their Bodies, and paſs through Death, unto the Cœleſtial *Canaan*, to encounter with *God* by their Prayers, and they will not return to their Bodies, 'till the Number of the Saints be compleat, and untill our great *Joſhua* has introduced us into the eternal Reſt, and then we ſhall enjoy peaceably the Fruits of our Victories.

The moſt conſiderable Reaſon, in my Judgment, of this our Deſtiny is, that God has predeſtinated us to be conformable to his Son's Image; he'll have us baptized, drink of his Cup, and enter into Bliſs at the ſame Gate that he has paſſed.

Although *'tis appointed unto all Men once to die*, Heb. ix. I dare affirm Death has no cauſe to triumph. We read in *Eſther*, that King *Ahaſuerus* revoked not the Decree againſt the *Jews*, but gave 'em Liberty to defend themſelves, and offend their Enemies: ſo *God* would not revoke the Sentence of Death againſt Mankind, but commanded this true *If-*

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rael to take up Arms againſt it, to conquer and trample it under their Feet.

In the firſt Place, *Chriſt* our Head encountered Death, and overcame it. And as Bees hurt themſelves more, than they whom they ſting; ſo Death by fixing his Sting in *Chriſt*'s Humanity, had put him to a deal of Pain for a Time, but has thereby loſt all Strength and Vigour for ever.

The Men of *Judah*, to ſatisfy the enraged *Philiſtines*, delivered into their Hands *Sampſon* bound with Ropes, whom when they ſaw, they gave ſeveral joyful Shouts; but the Lord's Spirit came on him, and he brake his Bands, and killed a Thouſand of them. Thus the *Jews* for fear of the *Romans*, delivered *Chriſt* bound as a Malefactor; when Hell ſaw him nailed to a Croſs, and afterwards laid in a Grave, the Devils began to rejoice. But the Prince of Life broke out of his Grave by his infinite Power, and trampled under his Feet Millions of Infernal Fiends. Therefore, as Children, let us rejoice in our Father's Victory, and as Subjects, glory in the moſt notable Victories, and famous Triumphs of *Chriſt* our King. We may alſo juſtly glory, that we are Lords of Death, and that we have overcome it in the Perſon of our Great *God*.

Moreover as our Saviour has once overcome Death for us, he continues to ſubdue

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it in and by us. He ſuffers us not to encounter with our Enemies alone, nor leaves us in our Agonies, but furniſhes us with his holy Spirit and Armour. Beſides, this merciful Saviour diſarms Death of his moſt nocent Weapons, and takes away all his Arrows and Darts.

As the Strength of *Sampſon* conſiſted in in ſome Locks of his Hair, which the *Philiſtines* could never have imagined; ſo the Strength of Death conſiſts in ſuch Things as the World leaſt dreams of. His moſt dreadful Weapons are the Curſes of the Law, and our Sins are the Poiſon, in which he dips his Arrows. Now *Chriſt has redeemed us from the Curſe of the Law, when he became a Curſe for us*, Gal. iii. He has caſt our Sins into the Bottom of the Sea, and drowned 'em in his Blood.

Therefore, being befriended with *God*'s Grace, and armed with his holy Spirit, let us ſhew our Courage, and defy Death, and encounter him without Dread; for 'tis now like a Serpent, who has no venomous Teeth left.

If we conſider Death's exterior Parts only, we can't perceive any Difference 'twixt the Death of *God*'s Children, and thoſe of wicked Varlets. But if we lift up the [illegible], and examine their Death more exactly [illegible]

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shall find as vast a Difference as 'twixt Earth and Paradise. For from the Death of *God*'s dearest Children *Christ* has extracted the Danger and distasteful Bitterness, and chang'd it into unspeakable Sweetness. As *Pharaoh* and all his Army was drowned in the *Red-Sea*, but the Children of *Israel* found an easy Passage into the Promised Land: Thus Death is a bottomless Abyss to Reprobates, but proves to the Children of God a favourable Passage to eternal Bliss.

Balaam was called to curse *God*'s People, but contrary to *Balak*'s Expectation, blessed 'em. Thus Death being brought into the World by the Devil to destroy it, is changed by *God* into a Blessing. We need now no longer to be puzzled about *Sampson*'s Riddle, *Out of the Eater came forth Meat, and out of the Strong Sweetness*, Jud. gxiv. For out of this old Lion Death proceed the sweetest Comforts.

'Tis impossible to judge of a Battle by the first Assault, for some in the Beginning may turn their Backs, who at last win the Victory. Therefore that we may better understand the great Advantages we have over Death, we must examine it 'till the End of the Encounter, and take notice of every Assault we give this unreconcileable Enemy.

As soon as the Taper of our Life begins to burn, *Satan* sends forth his Blasts to extinguish

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it. But if Death labours to demolish on her Part, we on ours labour to repair; and as those who built the Walls of *Jerusalem*, held with one Hand the Trowel, and with the other a Sword to fight: So we continually are striving to preserve this earthly Lodge, and when Death gives the Assault, we also then advance our spiritual Building, and labour to bring it to Perfection, 2 *Cor.* iv.

To speak right, Death meddles with nothing but Man's exteriour Parts. For our chief Bulwark needs not fear to be wonby Assault, for 'tis built upon the Rock of Eternity. In a Word, as *Serpents* only crawl on the Dust Death has no Power, but on Man's earthly Part; therefore our Lord *Jesus* advises his Apostles *not to fear them that kill the Body, but can't kill the Soul.*

At the very Instant of the Soul's Separation from the Body, Death seems to have a great Advantage on us; but when I consider all, I and in has no Cause to boast of the Victory. When a valiant Captain marches out of a Town almost destroyed, to another more secure and better fortified, with his Weapons in his Hand; we say, he has quitted his Station, find not that he is overcome. Thus when this Wretched Body decays, and that our Souls depart well armed with Faith and Hope, to lodge in a more secure Place in the

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highest Heavens; no Body can say, to speak properly, that we have been vanquished.

Therefore Death does not carry away our Bodies by Violence, but we leave them willingly; we do not stay for its Summons, but prevent it and give it Licence; for when we have made our Peace with *God*, we are ready to depart out of this wretched Abode, where we endure all manner of Calamities.

I must not forget that the Faithful name their Death, not only a Removal of their *Loging*, but also of their *Tabernacle*. This teaches us, that we must depart from hence with as much Pleasure, as the Children of *Israel* did out of their Camps, to enter into the sweet and comfortable Dwellings of the Land of *Canaan*.

This Body is not only like an hired House, or a Tabernacle transported up and down; but 'tis by Sin become to our Souls a woful Prison. This Body which was given to the Soul to be its Palace, is become by Sin its loathsome Sepulchre, far more noisome than that of *Lazarus*; and Death is like the Voice that calls on us, *Lazarus, come forth*. As *Sampson* carried away the gates of *Gaza*, and transported 'em to the Top of the Hill! so has *Christ* transported the Gates of Death to the highest Pitch of Glory; of which we may say, as *Jacob* did of *Bethel*, *This is the Gate of Heaven*.

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Seeing therefore that this is the Nature of Death, I find that Men give it too much advantage; for we ſhould not offer to ſay, that ſuch are dead, whom *God* has admitted into eternal Life; becauſe the Qualification ſhould be deriv'd from the chief and nobleſt Part. For this Reaſon our Removal out of this World ſhould rather be ſtiled a *Life* than a Death; for tho' our Body dies and rots, our Soul ſurvives and mounts to Heaven; and this mortal Life is nothing in compariſon to that which we ſhall enjoy with Chriſt and his holy Angels.

I may alſo without any Figure affirm, that Death in reſpect to the Body, is no real Death, but a kind of Sleep. Therefore our Saviour ſpeaking of *Lazarus* ſays, *he ſleeps, but I go to awake him.* Therefore they whom *Chriſt* loves, will only ſleep for a ſhort Continuance, and then *Jeſus* will raiſe them up again. During this Life the Aſſaults of Death are no more than light Skirmiſhes; the moſt ſenſible Blow in Appearance is, when it ſeparates the Soul from the Body; but the final Encounter will be at the Day of Judgment; then Death will endeavour to keep us ſtill in its black Priſon; but *God*'s Spirit ſhall breath on our dry Bones, and cauſe 'em to revive: And inſtead of devouring us, 'twill prove only a faithful Keeper of our Dead Bodies.

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When the Son of *God* shall appear in his Glory from Heaven, he shall consume all Death's Trophies with irresistable Flames. We must accomplish the Church's Triumph thro' *Christ*'s Assistance, who will cause us to trample on Death, that shall be cast into the bottomless Pit, of which the Entrance shall for ever be shut up.

By what we have said, it may easily appear what is become of the Rope thrice twisted by the Devil, with an intent therewith to strangle all Mankind. The Son of *God* has cut in pieces the first of these unhappy Ties. By his Spirit of Sanctification he looses by degrees the second, and by the last he draws us to himself, and then burns and consumes it altogether; therefore we need not fear an Eternal Death, nor *Hell*'s wide Jaws. 'Tis true, that the doleful Effects of the spiritual Death commonly draw from us many a Groan and Fear, while we are in the sinful Flesh, but *Christ* will shortly give the same Order from Heaven for us, as he did for *Lazarus*, *Loose him and let him go*, Joh. xi. So that instead of Corruption, so incommodious to us, he will invest us with Incorruption, and Immortality.

What has already been declared in this Chapter, might satisfy any Christian Soul against all Apprehensions of Death. But yet, tho' I have in gross discover'd the Body or *Con-*

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ſolations againſt the Fears of Death, I ſhall in the next Place unfold theſe hidden Excellencies, and diſcover by degrees all the occult Rarities.

CHAP. VI.

From whence proceed the Fears of Death.

AS an experienc'd Surgeon ſearches the Wound before he applies the Plaiſter; ſo I think it neceſſary to ſeek with Diligence from whence the Fears of Death proceed, before we ſhall appoint the Remedies to the faithful Souls.

Firſt, We have juſt Reaſon to accuſe ourſelves of too much Unmindfulneſs of Death, We don't meditate ſo often as we ſhould on the Miſery and Frailty of our decaying Nature, we ſuffer ourſelves to be deceived by the Inſinuations of our corrupted Fleſh, and by the Deluſions of the old Serpent that whiſpers to us, as to our firſt Parents, *You ſhall not die*, Gen. iii.

Secondly We commonly affirm that Death is inexorable; nevertheleſs we live as if we

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had made an Agreement with Death. Death approaches silently, therefore we suppose 'twill never come near us; we abominate all things that represents Mortality; Death seizes on us before we have well thought whether we be mortal or no; therefore we are surpriz'd at its Approaches.

Thirdly, We depend too much on second Causes, we look on Death as an Evil which may be prevented for a Time; whereas we should be fully persuaded that *God* has determin'd and appointed not only Death itself, but also all the Causes and Means by which it happens. In a Word, when Death comes to us, we are ready to say to it, as the Devils to our Saviour, *Wherefore art thou come to torment us before our Time?* Matth. viii.

Fourthly, We are so much tied to this Earth, that we would willingly make here our Abode for ever, and can't abide to hear that Death will remove us. We often build sumptuous Palaces, when we should think of nothing but building our Tombs. We have so violent a Passion for all the Enjoyments of this Life, that to separate us from 'em is to pluck out our Hearts.

Fifthly, Another principal Cause of the Fear of Death, is a wicked Life; we are plunged in all the Vices of the Age, 'tis therefore no Wonder if Death fills our Souls with Tremblings,

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since it comes armed with our Sins, and is preceded by the Remorse of Conscience, and Horror of our Crimes. The Love of Sin and Fear of Death are as Twins, that are born and die together. Certainly we may very well apply to all vicious Persons, what the Prophet *Jeremiah* tells us of *Jerusalem*; *Her Filthiness is in her Skirts, she remembreth not her last End.*

Sixthly, I have taken notice of another Defect in us; we mistrust the Providence of *God*, and know not how to repose ourselves on his Care; we have too worthy an Esteem of our own Sufficiency, we can't resolve to die, because we fancy ourselves very useful in the World.

Seventhly, Because the Soul and Body are linked together in a very strict Union, we can't imagine how they can be separated without great Convulsions. Our Infidelity is so great, that we can't rest satisfy'd on God's Promise, who engages to succour us in our Distress, *Heb.* 13.

Eighthly, I judge that one of the chief Causes of the Fear of Death is, because we look on God as a most severe Judge, inflamed with Anger, and arm'd with Vengeance; whereas we should acknowledge him to be a merciful Father, full of Compassion for all Mankind.

Ninthly, There is another visible Fault in us; we don't imbrace with a true and lively

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Faith the Death and Paſſion of our Lord. We don't conſider that his Death has open'd a Way for us into Heaven.

Tenthly, To prevent the Horror of the Grave, we don't conſider that 'tis juſt and reaſonable that we ſhould be conformable to Chriſt in his Abaſement, if we will have any Share with him in his Glory.

Eleventhly, Beſides, that which entertains in our Souls the Fear of Death is this, we look on it as 'twere in its full Strength and Vigour, whereas *Chriſt* has vanquiſhed it.

Twelfthly, We don't conſider that *Chriſt* has not only conquered Death, but alſo prepared a Place for us in Heaven, and that by dying, we follow his Paths to reap with him the Fruits of his Victories.

Thirteenthly, We ſtoop too much to conſider our Mortal Nature, and ſeldom enter into this uſeful Meditation, that by the Holy Ghoſt we are inſeparably united to *Chriſt*, and have already in us the Seeds of Glory and Immortality.

Fourteenthly, We repine at Death becauſe we don't dream of the Evils from which it delivers us, but only think on the vain Pleaſures it robs us of.

Fifteenthly, We don't conſider that Death never meddles with the principal Part, but only pulls off from us Sin, and breaks the Chains

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of our spiritual Bondage; so that Death is rather the Death of Sin, than of the Faithful.

Sixteenthly, Here is another great Fault in us, we don't lift up our Minds to consider the Glory prepar'd for us at the Egress of our Soul out of our Mortal Bodies.

Seventeenthly, To these former Causes of the Fears of Death, we may add another, that we suffer our Eyes to dwell too much on the Corruption that threatens our Bodies, whereas we should carry our Eye-sight to behold its glorious Resurrection, that shall soon follow.

Eighteenthly, in the last Place, we don't meditate, as we ought, on that eternal Bliss, which we shall enter into, when *Christ* shall come to judge the Quick and the Dead, when he shall re-unite our Souls and Bodies together for all Eternity; that *he may be glorified in his Saints, and wonderful in all the Faithful.*

CHAP. VII.

The first Remedy against the Fears of Death *is to meditate often on it.*

WE become acquainted with the most dreadful things by Custom. As fresh

Soldiers at first fear, yet after they have been acquainted with Battles, they go as chearfully to the Combat, as to a Triumph. Thus the first Conceits of Death commonly terrify us, but when we seriously meditate on it, we shall not only contemn it, but we shall also seek it bold lyin its Retreats, with an undaunted Countenance.

Death is therefore so far from terrifying such as are accustom'd to it, that it fills 'em full of Comfort and Joy. As a Child who looks on his Father, who has a Vizard on his Face, is frighted; but if he has but confidence to pull off the Vizard, and take but notice of the loving Smiles of his Parent hid under that Deformity, he'll not only cease weeping, but also leap for Joy, and embrace him.

Thus if we look on Death with a timorous Countenance, and behold its hideous Appearance, we shall be struck with a sudden Horror; but if we can with any Assurance lift up its ugly Vizard, we shall soon discover our Heavenly Father, and with Tears of Joy, we shall run to embrace him. In a word, as he who runs from his Enemy, encreases his Courage; thus when Death sees us tremble and decline its Approaches, it becomes more imperious over us. We must therefore think betimes of Death, represent

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it to ourselves continually, and enter into an Acquaintance with it.

If we will make use of any exterior Help to imprint this in our Fancy, we must practise with Care the Advice of the wise Man, *'Tis better to go to the House of Mourning, than to that of Feasting*, Eccl. vii. for that is the End of all Men, and the Living will lay it to heart. Never look on a diseas'd Body stretch'd on a Bed, nor a dead Corps in a Coffin, but remember that this is an universal Law to which all Mankind must pay Obedience; that 'tis the broad Way of all the Earth, and that there we may behold the lively Image of our Future State. When we are entring into our Beds, let us think on the Sepulchre where we must one Day be stretch'd. Let Sleep be to us as an Image of our Death, and let it call us to mind how we must within a few Days sleep in a Bed of Dust. If we are alone and separated from human Society, let us remember, that within a few Days, Death will separate and divide us. If we cast down our Eyes to look on the Ground, we may remember, that *Dust we are, and to Dust we shall return*, Gen iii. If we hear the whistling of the Winds, we may say with *Job*, *Remember that my Life is a Wind, mine Eye shall see no more good.* If we travel by Land, we may think on *Job*'s Complaint, *My Days*

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has been ſwifter than a Poſt, they flee away, they ſee no good, Job ix. If we ſail on the Sea, we may ſuppoſe the World as a tempeſtuous Sea, and that the laſt Wind of Death will drive us into the Haven of eternal Felicity. In ſhort we can hardly act or think of any thing here, but may ſerve for a fit Occaſion to meditate on Death.

A Prayer and Meditation on our MORTALITY.

O My God and Heavenly Father, ſince 'tis thy Pleaſure that our Bodies muſt return to Duſt, grant me Grace to be mindful of my frail Condition, let my Infirmities and Diſtempers be look'd on as ſo many Meſſengers to ſummon me to leave this Tabernacle. Let my Bed remember me that I muſt ſhortly ly in a Bed of Duſt; let the Tombs of my predeceſſors refreſh in me Thoughts of my laſt Home. Gracious God! give me Grace ſo often to look on death and the Grave, that I may be acquainted with 'em, and that they may not fright but comfort me, Death being my only Entrance to the Preſence of my God, where I ſhall live for ever with him in Bliſs. Amen.

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CHAP. VIII.

The ſecond Remedy againſt the Fears of Death, *is to expect it every Moment.*

'TIS not ſufficient to think and diſcourſe often on Death; for there be ſome that mention Death with many pious Reflexions, yet nevertheleſs they can't boaſt of being free from all Apprehenſions of it. We imagine always that we perceive Death at a vaſt Diſtance from us, that we ſhall at our leiſure prepare ourſelves to receive it as we ought; therefore whenever, or wherever it comes to drag us out of the World, it ſurprizes and aſtoniſhes us.

To prevent this Miſchief, we muſt not only conſider that we are mortal, but that our Life is ſhort; we muſt continually ſay with *Job*, *Are not my Days few?* Job x. or with Moſes, *The beſt of our Days are but Labour and Sorrow, for they are ſoon cut off, and we flee away*, Pſal. xc.

The Ancients paint *Time* with Wings, to expreſs its unavoidable Swiftneſs. The *Holy Spirit* compares our Life to a Weaver's Shuttle, to an hired Servant, to a Poſt that runs

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apace, to an Eagle that flies after his Prey. In ſhort the moſt inconſtant Things of this World, of which the Motion is very quick, are uſed in Holy Writ, to expreſs the Vanity and Shortneſs of Life. Our Bodies are like a Tree continually eaten with Worms, in vain do we baniſh out of our Minds the Thoughts of Death, for 'twill not fail to remember us. The farther we imagine Death from us, the nearer 'tis to us. As the *Canker* when it infects the Breaſt, devours the Fleſh without Interruption, ſo *Time* conſumes and devours us continually.

Since therefore in proper Terms, our Life is nothing elſe but a continued Death, we are miſtaken to name only the Moment of the Separation of the ſoul and Body at the Hour of Death; for of a Journey we reckon the firſt League as well as the laſt; thus we muſt reckon our Death to begin from the firſt Moment that we draw our Breath, till the laſt when we yield up the Ghoſt.

Beſides, our Taper of Life is not always conſum'd by its own Flame; many unkind Blaſts and Showers often extinguiſh it. If our Life is ſhort, 'tis no leſs weak and uncertain; the Body in which we lead a languiſhing Life, is like *Jonas*'s Gourd, for if it be but mov'd with a contrary and unwholſome Wind; or

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touch'd by an unhappy Storm, it withers on a ſudden, *Jonas* iv.

'Tis to be conſider'd therefore, that *Death* in every Place lays for us his Snares, as well in the Boſom of our tender hearted Mothers, and in the Embraces of our deareſt Friends, as amongſt our moſt mortal Enemies. His inviſible *Darts* are ubiquitary, and as the *Pſalmiſt* informs us, *The Peſtilence walketh in Darkneſs, and Deſtruction waſteth at Noonday*, Pſal. xci.

Death ſurpriſeth us at Home and Abroad, in our Cloſets and in the Streets, in our Beds, and in the midſt of our Feaſts, and all our Pomp. This holy Meditation caus'd the wiſeſt King to tell us, that Man *knows not his Time, as the Fiſhes that are taken in an evil Net, and as the Birds that are caught in a Snare, ſo are the Sons of Men ſnar'd in an evil Time, when it falls ſuddenly on 'em.* Eccleſ. ix 12.

Do you deſire, Chriſtian Reader, to underſtand the Reſult of all this Diſcourſe! Let me tell you that ſince *Death* is certain, and not to be avoided, and that there is nothing ſo uncertain as the Hour of it's Arrival; we ought ſo to live, as if we were to breathe the laſt Gaſp at every Moment. We ſhould not follow *Death* as the Malefactor, or the Executioner; but as the Child follows his Father, who conducts him to a Feaſt.

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A Prayer and Meditation on the continual Expectation of DEATH.

'O Gracious God, in whose Power alone, 'and at whose Pleasure are the Times 'and the Seasons; I know that 'tis appointed 'for all Men once to die, and that the Grave 'is the Dwelling which thou hast prepar'd to 'receive all Mankind. We understand sufficiently by the Experience of former Ages 'that none is able to say I shall live, and not 'see *Death*. Thou, O Almighty God, our 'supreme Judge, hast pronounced our irrecoverable Sentence in Earthly Paradise, that 'we must die; so that I should be guilty of 'the greatest Folly, if I did not firmly believe that I must die as others, and follow 'at my Turn in the Way of all Flesh. But, 'Lord, thou hast been pleased to hide from 'us the Issues of thy Providences, and dost not 'suffer us to see the Hand that marks out 'the Hours of Life. We can perceive no 'Shadow to discover to us the Certainty, 'when shall be the going down of the Sun; 'we know not at what Hour of our Day, or 'of the Night thou wilt call upon us to appear before thy great Tribunal. Give me 'therefore Grace, O merciful God, to be always ready to answer to thy Call, and to

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'obey thy holy Command; that I may be as
'a Ship at Anchor, that ſtays only for a Wind
'to ſet ſail; or as a Soldier who waits for
'the Signal to march to the Encounter. Give
'me Grace, O good Lord, that I may be like
'the Good and faithful Servant, who expects
'his Maſter's coming, and hears his Voice
'as ſoon as he calls? or like the wiſe Virgins
'who were ready to meet the Bridegroom,
'and follow him to the Marriage Chamber.
'Since I am not to know either the Time or
'Place when *Death* will come to me, O that I
'might expect and wait for it every moment,
'and at every Place! O that I may live in ſuch
'a manner, as I were always ready to die. That
'my Soul was always upon my Lips, prepar-
'ed to flee away; that I were continually in
'readineſs to commit it to thy Hands, O my
'God, my faithful and merciful Creator!
'By this Means I ſhall receive *Death* with
'Joy when it comes, as thy Servant and Meſ-
'ſenger, and I ſhall follow it willingly, being
'certainly perſwaded that it will lead me in-
'to eternal Life, and tranſport me into
'thy glorious and immortal Palace. Amen.

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CHAP. IX.

The Third Remedy against the Fears of Death, *is to consider that God has appointed the Time and Manner of our Death.*

WE are either Hypocrites, or we must desire the Accomplishment of *God*'s Will, and resign ourselves wholly to it; for every Day we say in our Prayers, *Thy Will be done in Earth as it is in Heaven.* Therefore we can't abhor nor fly so cowardly from *Death*, if we be rightly perswaded that God has limited the Time, and appointed the Manner for our *Death.*

'Twill easily appear that God hath numbred our Days, and decreed the Hour and Moment of every Man's *Death.* For besides what our *Saviour Christ* says, *Acts* i. *Job* tells us expressly, *The Days of Man are determin'd, the Number of his Months are with thee, thou hast appointed his Bounds that he cannot pass*, Job xiv. The Royal Prophet speaks to the same Purpose in the xxxi *Psalm. Samuel*'s Mother confirms this Truth sufficiently, *'Tis God*, says she *who kills and makes alive, he bringeth down to the Grave, and bringeth up*, 1 Sam. ii.

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In Short, *whether we live, we live to the Lord, and whether we die, we die to the Lord; whether therefore we live or die, we are the Lord's*, Rom. xiv.

If it be certain that God has numbred the Hairs of our Head, *Matth.* x. 'tis not to be doubted but that he alſo numbred the Days of our Life. And if a Sparrow falls not to the Ground without his Order, how can it be that a Soul ſhall take its Flight up to Heaven without his expreſs Commiſſion?

In ſhort, if Life and *Death* were not in God's Hands, there would be nothing ſettled or conſtant, and the Prophets would be often found in grievous Errors, and the eternal Election would be totally aboliſh'd. For if King *Cyrus* had died, before he had obtained the Kingdom of *Babylon*, how ſhould *Iſaiah*'s Prophecy be accompliſhed? For he paints out this young Conqueror in his moſt lively Colours, and alſo calls him by his Name, *Iſaiah* xliv. And if the Devil could have taken away St. *Paul*'s Life before his Journey to *Damaſcus*, where he was ſtrangely converted by a Miracle, how could God's immutable Decree be accompliſhed? for he deſign'd him from his Mother's Womb, to be a noble Veſſel of his Grace and Mercy, and a faithful Ambaſſador of his Son, *Gal.* i

In ſhort, if the Separation of the Soul from

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the Body happens in a different Manner, 'tis not without the expreſs Leave and Order of our Heavenly Father. Therefore when we ſee the ſtrangeſt Accidents come to paſs, and the moſt unexpected and tragic *Deaths* before our Eyes, we muſt remember the Saying of the Prophet *Jeremiah*, when he ſaw the Burning and Plundering of *Jeruſalem*, *Who is he that ſays, and it cometh to paſs, when the Lord commandeth it not? Out of the Mouth of the Moſt High proceeds not Evil and Good.* Lam. iii.

When we look on the *Death* and Paſſion of *Chriſt*, we may imagine at the firſt View, that only the *Phariſees* Envy, *Judas*'s Treaſon, the Munity of the rude Rabble, *Pilate's* Injuſtice, *Herod*'s Jeſts, and the Cruelty of the *Roman* Soldiers were the Cauſes of the Tragedy. But the holy Apoſtles *Peter* and *John*, to whom our Saviour had diſcovered the rareſt Secrets of his Wiſdom, conſider the outward Agents but as Inſtruments to bring *God*'s great Deſign, Man's Redemption, to paſs; as we may read, *Acts* iv.

In a Word, when the Hour of our *Death* is come, all the Riches of the World cannot pay our Ranſom, all the Wiſdom or Strength of a Kingdom are not able to free us from *Death*'s Power. On the contrary when it pleaſes God to ſhelter and preſerve our Life,

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all the Subtlety and Cunning of the Devil, all the Power and Fury of the World can't take it from us.

Jacob's Sons had wickedly intended to destroy their Brother *Joseph*, they were ready to imbrue their Hands in the Blood of this innocent Person; but by a secret and a most wonderful Providence God stop'd their Hellish Design. They instead of hindering the fulfilling of *Joseph's* Dream, were instrumental to its Accomplishment.

David, a Man after God's own Heart, fell into many fearful Dangers, so that he was reduced oft times to the very Gates of *Death*; but God preserved his Soul from the Grave, his Eyes from Tears and his Feet from falling, *Psal.* cxvi.

Many Examples more of this Sort might be given. But in short, when the Hour is not yet come, which God hath mark'd out and appointed to take unto himself his faithful Servants; there is no Miracle so great, but he will shew it for their Sakes; he dries up the Seas, he stops the Lions Mouths, &c.

Therefore since God has fore-ordained before Man's Creation, the Time and Manner of his *Death*, at what Hour, at what Place, and by what Means soever God calls away our Friends, or strikes at our Persons 'tis always our Duty to possess our Souls with Patience,

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and not to ſuffer the leaſt repining or deſpairing Word to proceed out of our Mouths.

If *Death* ſuddenly ſnatches away thy deareſt Children or thy moſt intimate Friends, complain not of its Inhumanity; remember that it puts in Execution the Decrees of God's everlaſting Will.

I don't wiſh you here to have a Heart of Flint, without natural Affection. Piety and Religion are not barbarous; the Affections that we bear our Children are not diſpleaſing to God, if they be well govern'd and don't exceed the natural Bounds; 'tis lawful for us to be ſenſible of their Griefs, and to weep for their Diſtempers, and to pray for the Recovery of their Health; but when God has called 'em hence; we muſt wipe away all Tears, and ſay with *David*, *we ſhall go to them, but they ſhall not return to us*, 2 Sam. xii.

The Maſter of a Family gathers as he pleaſes the Fruits of his Garden, and ſhall not God have the Liberty to diſpoſe at his Will, of all that grows in his own Territories?

Doth *Death* draw near to threaten thy Perſon, when it has diſpatched thy deareſt Friends? Be not affrighted at its Appearance, for 'tis not able to anticipate a Moment the Hour appointed by the Wiſdom of God.

Haſt thou lived many Years on the Earth? [illegible] be not the Cauſe to the Conſtitution of

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thy Body, nor the Skill of thy Phyſicians, but remember that God lengthens thy Days; therefore come and caſt at his Feet thy reverend gray Hairs.

Art thou threatned with *Death* in the Flower of thine Age? fret not thyſelf with it, but remember that God only cuts off the Thread of thy Life, and puts a Period to thy mortal Race; thou haſt as much Reaſon to be grieved becauſe thou art born too late, as to be ſorry that thou dieſt too ſoon.

If thou art ready to die for Righteouſneſs a violent *Death*, meditate ſeriouſly on the Sayings of the Prophet *David*, Pſal. cxvi. *Precious in the Sight of the Lord is the Death of his Saints.* Arm thyſelf with an holy Confidence, and ſay with *Eli*, Sam. iii. *'Tis the Lord, let him do what ſeemeth him good.* Remember always the Prayer that our Lord and Saviour offered up to God in his greateſt Agony; *Father, if this Cup may not paſs away from me, except I drink it, thy Will be done.* Forget not alſo at this Time *Chriſt*'s Advertiſement, *He that loveth his Life, ſhall loſe it; and he that hateth his Life in this World, ſhall ſave it to eternal Life*, Joh. xii. O great and glorious God, the Enemies of thy Truth are met together againſt thy dear Children, whom thou haſt ſanctified by the Blood of thy Covenant; but they are not able to do any

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but what thou haſt appointed to be done in thine Eternal Wiſdom.

A Prayer and Meditation on the Time of our DEATH.

O Merciful Lord, who doſt govern all Things by thine infinite Wiſdom, and haſt reſerved the Times and Seaſons in thine own Power; thou haſt not only written my Name in the Book of the Living, but haſt alſo meaſured the Length of my Life, and appointed the Hour of my *Death*; yet am I certain that the ſame Hand that faſhion'd and form'd this Body, muſt alſo break it in Pieces. Therefore, my God, give me daily Apprehenſions of *Death*, but let me reſt upon thee, and then let Satan and all the Enemies of thy Glory lay their Snares for me, they are not able to do any Thing but what thy Wiſdom has ordained. O Almighty and moſt merciful God, I recommend unto thee my Soul, as to my faithful Creator. Here I am to accompliſh thy Will, whether it be to live or die. O bleſſed *Death*! when God ſhall take me up to Heaven, and make me Company for his Saints and glorious Angels. *Amen.*

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A Prayer and Meditation upon the Manner of our DEATH.

O God the Creator of all Fleſh, and Father of the Immortal Spirits; I know that every Kind of Death of thy Children is precious in thy Sight, and that howſoever that ſhall happen, thou wilt take care of my Soul. As thou haſt marked the Moment of my Death, ſo thou haſt alſo ordained the Manner of it. I muſt, O Almighty God, repoſe myſelf upon this wonderful and wiſe Providence, and be contented with thy uncontroulable Decrees. Yet, O Lord, if I may ſpeak, who am but Duſt and Aſhes, ſuffer not my Soul to be ſnatched away on a ſudden, but grant me Time to commit it into thy merciful Hands: Yet, O Lord, not as I will, but as thou wilt, let it be done. Amen.

A Prayer and Meditation for one that dies in a ſtrange Land among *Infidels*.

O My God and Heavenly Father, how grievous is this Tryal? Here I am at a Diſtance not only from my Country, and Friends, but in a ſtrange Place, in the Power of my Enemies. I have nobody to ſtrengthen me in the Faith of my Saviour Chriſt. I am here amongſt the Adverſaries of thy Truth; who labour to deſtroy my Intereſt in Chriſt. O Almighty Lord, ſuffer me not to loſe Courage, and to yield

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the present Temptations, but grant that I may with the Shield of Faith repel all the fiery Darts of Satan; this precious Faith which will vanquish the World, triumph over Hell, and destroy Death in its own Empire. Amen.

A Prayer and Meditation on the Death of a beloved Person.

O *My God, I am assured that there is nothing certain nor unchangeable here on Earth, but thy gracious Promises; therefore it becomes us to enjoy the Things of the World, as not enjoying them. Thou hast snatched out of my Embraces my greatest Darling and most intimate Friend. But, O God of all Comfort, pardon my excessive Grief, pacify my Sighs, and stop the Current of my Tears. Why do I weep for him, whose Tears thou hast wiped away? Do I wear a mourning Apparel for him, who is now covered with a glorious Attire of of Joy and Gladness? Do I delight myself in Darkness, whilst he solaces himself at the Fountain of Light and Glory? The Lord gave and the Lord has taken away, grant me therefore Grace to put an end to all these Sighs, Groans and Tears, and spend my Time no longer in lamenting the Loss of my beloved Object, but that I may employ myself to prepare for my Reme-*

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val out of this earthly Tabernacle, into this eternal Reſt. Amen.

CHAP. X.

The Fourth Remedy againſt the Fears of DEATH, *is to diſengage our Hearts from the World.*

THE Children of *Iſrael* decamp'd from the Wilderneſs, and went joyfully over the River *Jordan* at God's Command. The Cauſe of their Readineſs was this, an earneſt Longing for the Land of *Canaan*, and their unſettled Condition in the Wilderneſs. Death is to us the ſame in regard of our Heavenly Paradiſe, as the River *Jordan* was in reſpect of the promis'd Land. From hence it appears, that the ſtrongeſt Motives to oblige us to a Reſolution of entring into this Paſſage willingly, is to free ourſelves from all Things that might tie us to the World, and to keep ourſelves always in a Readineſs to depart.

For that Purpoſe, 'tis not neceſſary that we ſhould go out of the World, but that the World ſhould be baniſh'd from us, and that we ſhould renounce all Vanities and unruly

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Affections, ſo that we might be able to ſay with the Apoſtle, *The World is crucified to me, and I to the World.* For there are many who depart out of this World, yet they leave their moſt tender Affections behind 'em.

The ſame Thing happens to many, who ſeparate themſelves without any Neceſſity from the Acquaintance of Mankind. For by this Means they give way to the Devil, and expoſe themſelves to all his Temptations; for that wicked Serpent delights rather in the Dens of wild Beaſts, than in the Palaces of Kings. When *Satan* intended to tempt *Chriſt*, he carried him into a Deſart. From hence we may learn, that ſubtle Enemy of Mankind has learned by his long Experience, that the moſt ſolitary Places are the fitteſt to lay his Snares in.

Some cloath themſelves with Hair, and wear at their Girdle a knotted Cord, whom the Devil drags to Hell with the inviſible Chains of Luſt; others climb up to the Top of frozen Mountains, and yet their Hearts burn with impure Flames. In ſhort, ſome live in Appearance like Angels, and yet they are poſſeſſed by Legions of Infernal Fiends others ſeem to have no Concernment in this World, and yet lodge in it all their Hearts.

Under a coarſe Habit dwells oft times more Envy, Vanity, and Ambition, than under the

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glorious Attire of Silk and Gold. Some pitiful Beggars are more loth to quit their Rags, than Sovereign Princes to lay down their Sceptres. The Galley-Slaves are as unwilling *Death* ſhould looſe 'em from their Chains, as Princes are to leave their Crowns. Some are tormented with the *Gout*, *Stone*, &c. yet nevertheleſs deſire more paſſionately to live, than many that enjoy a perfect Health. Carnal Souls feel a great Reluctancy to part from a Body falling to pieces with old Age, whereas they that are more ſpiritualiz'd depart willingly out of young ones, flouriſhing in their Strength and Beauty.

We muſt not therefore remove out of the World our Legs and Arms, but our Affections and vain Luſts. If God beſtows upon us his Earthly Bleſſings, we are not to reject 'em, but to take head that they ſhipwreck not our Faith, and that we regard 'em not more than our Conſciences.

The Honours and Riches derived to us from our Birth, or that we obtain by lawful Means, are to be ranked among God's bleſſings: Therefore *Eſther*, tho' a poor Stranger, received with Joy the Imperial Crown.

The Riches of the Earth are not hurtful, but very uſeful and advantageous to ſuch as employ 'em well. they are powerful Helps to true Piety, and excellent Means to glorify God,

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and exercise our Mercy and Compassion; I may say they give a Lustre to the Zeal and Charity of God's Children. But on the Contrary, Riches turn to Evils, in the Hand of a brute and sordid *Nabal*, or a treacherous *Judas*, &c.

Now the best Directions, in my Opinion, for a true Christian, who desires his Soul to be acceptable to God, to attain to the Dispositions necessary for an happy *Death*, are,

First, We must employ our most Constant and earnest Endeavours and Affections for the eternal Advantages of the Soul, and of the Life to come.

2*dly*, We ought to proceed, first to labour for the Advancement of God's Kingdom and Church, that then we may have Liberty to employ ourselves about our own honest worldly Concerns.

3*dly*, Before we engage in any Work, we must pray to God to vouchsafe his Blessing to it, for without his Assistance all our Labours are vain.

4*thly*, Our Labour must be without mistrusting God's Providence, and we must imprint in our Minds that excellent Sentence of *David*, *Cast thy Burthen on the Lord, and he shall sustain thee*, Psal. v.

5*thly*, Above all things we must beware of the slavish Vice of Covetousness; for that de-

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nies God's good Providence, and Fatherly Care.

6thly, If God is pleas'd to afflict us with Poverty, notwithstanding our continual Labours in our lawful Calling; let us endeavour to possess our Souls with Patience, and look on *Christ*, who for our Sakes became poor, that we might be enrich'd by his Poverty.

7thly, But if it has pleas'd God to bless thy Labours, so that thou enjoyest Riches, thou must remember to possess them in such a Manner, as they don't enslave thee.

8thly, We must not only take off our Hearts and Affections from the World, and its Vanities, but we must also be ready to leave 'em at every Moment, as so many Trifles.

9thly, If we happen to part with our Goods, Honours, and Dignities in the Service of God, and for the Profession of *Christ*'s Gospel; in such a Case we ought to endure the Loss with a Christian Patience, and an excessive Joy, because that such a Loss for a Just Cause, will prove at last to our Advantage and Glory.

10thly, Whilst we enjoy our Goods, we must take Care of the Poor, and be bountiful in Alms, not sparing, but liberal as far as our Ability. Alms is a Seed that is cast on the Earth, but its Flowers and most excellent Fruits are to be gathered in Heaven; for God

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loves a chearful Giver, and delights in such Sacrifices.

11*thly*, Finally, we must not only take off our Hearts and Affections from the Riches, Honours, and Vanities of this World, but we must also deny ourselves, tame and overcome our Passions, and crucify our Flesh with its Lusts.

That we may be able to imprint this good Lesson in our Minds, we should seriously consider in the first Place, that we are but Strangers and Pilgrims in this World, and that we have no lasting City. *Heb.* xiii. The Houses that God grants us, are no perpetual Dwellings, but only Inns for our present Conveniences.

2*dly*, Consider not only, I beseech ye, that we are Strangers and Sojourners in the World, and that we are not to inhabit always in this Foreign Country, but that our Passage will be but a few Days, *Rev.* vii. We need but little to nourish and entertain us in this short Race; at the End of it we shall neither hunger nor thirst, and the Sun shall burn us no more.

3*dly*, Consider, that we are not only Strangers, but *Christ*'s Soldiers; here, therefore St. *Paul* exhorts his beloved Disciple *Timothy, to behave himself as a good Soldier in this just War, and to this good Fight of Faith*, 1 Tim. i. Now

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he that goes to War, muſt not incumber himſelf with the Enjoyments of this Life.

4thly, Conſider alſo, that we are like to Soldiers who are engag'd in an Enemy's Country, not with a deſign to conquer and eſtabliſh ourſelves there, but only to obtain a free Paſſage, having only an Intent to paſs through unto our native Soil.

5thly, Conſider that this life is a Race, and the World the Place to run in. Now ſuch as run this Race, muſt take Care that the Thorns of this World do not catch hold on 'em, nor their feet ſtick in the Mire of the dirty Pleaſures of this Life.

6thly, Conſider that our Life is a continual Wreſtling againſt the Fleſh, Principalities, Powers, *&c.* Now therefore if Wreſtlers diet themſelves, and abſtain from moſt Delights to gain a corruptible Crown, how much more Reaſon have we to do the like, for an incorruptible and glorious Crown?

7thly, Conſider that God will have us to be conformable to the Image of his Son, and that we muſt follow his Foot-ſteps, as far as he ſtrengthens us.

8thly, I judge that 'tis alſo neceſſary, that we ſhould repreſent to ourſelves, that we are but as Stewards to God, and think that at the next Moment he may call us to an Account, and require from us a Reaſon of our Behaviour, and take from us our Enjoyments.

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9*thly*, Moreover, 'tis neceſſary to conſider the fruitleſs Labours that we are at, when we purchaſe the Riches of the Earth; for the Covetous and Ambitious commonly toil and labour in vain; for when they have labour'd for theſe Vanities, they reap nothing but Grief and Diſpleaſure.

10*thly*, Take Notice of the ſmall Satisfaction there is to be found in the moſt entire and perfect Enjoyment of the Advantages of this World. They are like Drink, that leaves us ſtill a-thirſt.

11*thly*, Conſider, that all the Treaſures, and Riches of the Indies, and the Pomp and Grandeur of the World, are not able to bring Peace to the Soul, nor Quiet to a troubled Conſcience.

12*thly*, We are to conſider chiefly, that if our Enjoyments have been wrongfully gotten, as *Gehazi*'s Changes of Raiment, they can bring no real Content nor Peace to the Soul, but rather fill us with a Griping of Conſcience, and with a fearful Deſpair.

13*thly*, Conſider, that 'tis poſſible to be very indigent in the midſt of Plenty; therefore a contented Poverty is more worthy than Riches with Diſcontent. Nature is ſatisfy'd with a little, Piety with leſs, but Covetouſneſs has no Meaſures.

14*thly*, Chriſtian Souls, caſt your Eyes on

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all the moſt eſteem'd Things of the World, and you ſhall find that their Poſſeſſion is but uncertain, and of a ſhort Continuance: for Riches have Wings to flee away as an eagle. There needs but the pillaging of a Town, the breaking of a Merchant, an unſucceſsful Suit in Law, *&c.* to bring thee to want.

15*thly*, Conſider that if theſe Riches and Honours leave us not in this Life, yet 'tis moſt certain that *Death* will deprive us of all; for we brought nothing into this World, and 'tis certain that we can carry nothing out.

16*thly*, Conſider, that 'tis a great Cauſe of Grief, that we know not who ſhall inherit the Fruits of all our Labours, which we keep with ſo much Care and reſtleſs Fears.

17*thly*, Conſider well, Chriſtian People, the dangerous Effects wrought in us by the Love of the World. It ſtifles in our Hearts the Seeds of the Goſpel, *Matth.* iii. and hinders it from growing up to Salvation, it keeps many from glorifying God, and making an open Profeſſion of the Truth. As 'tis ſaid of ſome of the Chief Phariſees, that they believ'd in *Chriſt*, but they would not confeſs him before Men, becauſe they lov'd more the Glory of Men, than of God.

18*thly*, Take Notice that this is the Paſſion that ſtops many in their firſt Beginnings of Piety; therefore we muſt imprint in our

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Minds this excellent Sentence of our Saviour, *No body that puts his Hand to the Plough, and doth look back, is fit for the Kingdom of God.*

19*thly*, This is the cauſe that many People, eſteem'd well grounded in Religion and Piety, are prevailed on at laſt to turn their Backs to God, and to make Shipwreck of their Faith.

20*th*, Conſider, that if theſe worldly Goods and honours don't produce in us theſe woful and lamentable Effects, they often produce 'em in our Poſterity. Many would live happier in the world, if their parents had not left 'em ſo much Riches.

21*ſt*, Death is a kind of Sleep. Now as we can't conveniently fall aſleep, unleſs we ſet aſide and forget all the troubleſome Affairs of the World; ſo 'tis altogether impoſſible to die peaceably, if we baniſh not out of our Hearts betimes, all the ſharp Cares that undermine and conſume us.

22*d*, If we deſire to imprint in our Minds the Contempt of this World, and its Vanities, we muſt often meditate on the Excellency of our Nature, ſanctified by Grace, on the Worthineſs of our ſpiritual Calling, and on the Riches and Glory of that eternal Happineſs, which God has provided for us in Heaven. 'Tis impoſſible to look on theſe Things as we ought, but we muſt conclude with the

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Apoſtle, that the World with all its Pleaſures is not worthy of us.

23*d*, Conſider, That God has given us a ſublime Countenance, to inform us to lift to Heaven our Hearts and Deſires. He has created our Souls, and given 'em a Spiritual Being, that they may take their Flight above all Earthly Matter.

24*th*, We ought to diſpoſe ourſelves to depart out of this World, by leaving our Parents, Friends, and Eſtates that we now enjoy. And if our Fleſh enquire of us, what we have left for ourſelves, let us confidently anſwer, that we have kept our Hope. And St. *Paul* tells us that *that Hope is a ſure and unmovable Anchor of the Soul; piercing into the Veil, that is, into Heaven itſelf, where* Jeſus *is entred in as our Fore-runner.*

25*th*, God has hid in the Earth Gold, Silver, and Jewels, to teach us to trample on all the Riches of the World; but he has exalted the Heavens, our Spiritual Treaſure, that we might lift up thither our Hearts and our moſt earneſt Affections.

26*th*. When Men go to live in another Country, they furniſh themſelves with Bills of Exchange. Therefore ſeeing that our Gold, &c. will not paſs in Heaven, let us ſend thither all our Riches by Bills of Exchange. And that we may entruſt 'em with an Aſſurance of

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a notable Advantage, let us put 'em into God's Hands, who will reſtore a hundred Times more in his Kingdom. Let us now diſtribute 'em to the Poor, the Members of Chriſt's Myſtical Body, and Jeſus will then acknowledge that they have been given to his own Perſon.

27*th*, Laſtly, as the *Iſraelites* when they had taſted the Fruits of the Land of *Canaan*, deſired earneſtly to enjoy ſuch a noble Country, and their Abode in the Wilderneſs became tedious; ſo likewiſe we who had the firſt Fruits of the Spirit, and a Fore-taſte of our Heavenly Paradiſe; let us aſpire with all our Hearts to the Heavenly *Canaan*, where there are ſuch unſpeakable Delights.

To conclude this Diſcourſe, ſeeing that we have no laſting City here below, and know not our Hour of Departure, let us take heed that our Hearts be not over-charged with the Cares of this Life, leaſt that day ſurpriſe us unawares. Let us look with Contempt on the World, and prefer *Job*'s Dunghill and Aſhes before the glorious Monarchy of *Nebuchadnezzar*. Let us always be ready to end our Lives, that when Death ſhall come, it may have nothing to do but cut the laſt String, by which our Soul is naturally join'd to this languiſhing Body.

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A Prayer and Meditation for such as prepare for Death, by renouncing the World.

O Infinite Lord of Heaven and Earth! thou discoverest before our Eyes, the Vanity and Inconstancy of all Things under the Sun, that we might labour to attain to solid and everlasting Advantages; give me Grace to possess all these decaying Things as not possessing them, that I may trample on all the Pomp and Glory of the Age, and that I may remember that after my Decease all these Things will profit me n more than that Earth and Stone that will cover my dead Corpse, or the Wood or Lead that shall be given it for a Coffin. Give me also Grace to be as ready to die as to live, when thou shalt send thy Warrant. O my God, who art my Portion, and mine Inheritance, cast me not away with the Men of the World, whose Portion is in this Life. My only Comfort is that I shall behold thy Face in Righteousness, and shall be satisfied when I awake with thy Likeness. Amen.

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CHAP. XI.

The Fifth Remedy againſt the Fears of Death, *is to forſake Vice, and to apply ourſelves to the Practice of Piety and Sanctification.*

AS the Huſbandman who has wearied himſelf with following the Plough, lays himſelf down at Night in Peace; ſo 'tis with a good Chriſtian, who has carefully attended the Works of Piety and Mercy in his Lifetime, he ſleeps his laſt Sleep with great Quietneſs of Mind, and Satisfaction of Soul. Now if we are afraid of an unhappy Death, let us keep ourſelves from an evil Life, abandoning Vice and Sin, which takes from Death its Venom, and all its fiery Darts. For there was never yet any that lived an holy and religious life, but he died happily in God's Favour. When the Lord knocks, open unto him the Doors of your Hearts, and at the Hour of Death he will open unto you the Gates of Heaven; he will enrich you with his Grace, and crown you at laſt with his Glory. *Bleſſed are they that die in the Lord*; but to die in the Lord, we muſt

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live to the Lord, that we may be able to say with St. *Paul*, *Whether we live, we live to the Lord, whether we die, we die to the Lord; whether we live or die, we are the Lord's.*

To perſuade us to this religious Duty, we muſt conſider in the *Firſt* Place, the Command that he gives us of loving him, of fearing him, of repenting of our Sins, and of walking in his holy Laws.

2. *Jeſus Chriſt* is not come to aboliſh the Law, but fulfil it, *Matth.* v. Therefore in the New Teſtament, he calls on us frequently to ſtudy Piety and Virtue, as the 5th Chapter of St. *Matth. Rom.* xii. 1 *Cor.* xvi. *&c.* I might as well number the Stars, as reckon up all the Paſſages that call on us, and exhort us to an holy Life.

3. *God* not only commands us to apply ourſelves to Holineſs, Juſtice and Innocency of Life, but he propoſes himſelf as an Example, that as the obedient and good Children delight to imitate their Father's Virtues, we alſo might endeavour to copy out in our Lives the divine Perfections of our heavenly Father, and imprint in our Hearts his ſacred Image. Therefore *Leviticus* xi. he tells us, *Be holy for I am holy.*

4. Meditate ſeriouſly on the excellent and precious Promiſes that God has given to ſuch

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as addict themſelves to Piety and good Works, as in *Exodus* xx. *I ſhew Mercy unto a thouſand Generations of them that love me, and keep my Commandments.* And 1 *Sam.* Chap. ii. *I will honour them that honour me*, &c.

5. Conſider, that the whole World trembles at the Denunciation of the Judgments with which God threatens to puniſh all impertinent Sinners. As St. *Matth.* xii. *of every idle Word that Men ſhall ſpeak, they ſhall give an Account at the laſt Day of Judgment.*

6. When we ſhall ſpeak like Angels, and give all to the Poor, if we have not Charity, we are but like a ſounding Braſs. And if we ſhould be able to caſt the Devil out of other Men, 'twill avail us nothing, unleſs we can alſo caſt him out of our Hearts, with all the wicked Luſts he cheriſhes there.

7. Conſider, that whatever ſhall be your Portion of the Advantages of this Life, when ye ſhall come to die, ye ſhall carry away neither your Riches, your Honours, nor your Pleaſures. But if Faith and Piety be your Delight, you ſhall carry out of the World this ſpiritual Treaſure.

8. Let us always have before our Eyes the bleſſed Examples of ſo many Saints who have traced us the Way to Heaven, by their Piety and good Works.

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9. Chiefly, *Let us look to Jesus the Author and Finisher of our Faith*; for he hath left us an Example that we might follow his Footsteps. All the Virtues we admire in the faithful Souls, are but like many little Beams of the Sun of Righteousness, and a faint Image of his Glory.

10. We are so much the more oblig'd to imitate *Christ*, and to imprint in our Hearts his holy Image, because that he is not only our Father, our Lord, and our King, but is also the Blessed Head of that Body whereof we are Members; and 'tis not proper to unite defiled and prophane Members to an Head so Glorious and so Holy.

11. The Divine Spirit dwelling upon our Heart, is a great Obligation to Holiness of Life. *Know you not that you are the Temple of God, and that the Holy Ghost dwells in you*, 1 Cor. iv. nd shall we be so base as to uncover our filthy and dirty Thoughts before so holy and so divine a Guest.

12. As there were two Tables of Stone in the Ark of God's Covenant; so seeing our Souls are his Sanctuary, his sacred Commandments must be there engraven on the Tables of our Hearts, that we may say with the Royal Prophet, *My God, my Delight has been to do thy Will, thy Law is written within me*, Psal. xi. 8.

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13. Let us repreſent to ourſelves continually, the great and many Obligations that we may have to fear, to love, and ſerve God.

14. Meditate often on the Advantages that are common to thee with the reſt of Chriſtians and on the Bleſſings and Favours which God has vouchſafed to thy Perſon in particular.

15. The Conſideration of God's redeeming us, chiefly requires us to deny ourſelves, and conſecrate ourſelves to his Service. For Slaves don't belong to themſelves, but to him who has redeem'd 'em, and paid their Ranſom.

16. One Love muſt kindle another. The ſacred Fire coming down from Heaven, muſt inflame our Hearts with an holy Zeal for his Glory. God has ſo much Love for us, that he has given his only Son, that believing we might not periſh, but have everlaſting Life. And is it not juſt we ſhould love him above all worldly Things, a God ſo good and merciful?

17. We muſt treat the body of Sin in the ſame manner as Chriſt was treated on the Croſs; we muſt make it drink Gall and Vinegar, tear its Head with Thorns, bind and chain its Affections, and nail 'em to the Croſs of our Lord *Jeſus Chriſt*.

18. To live in Sin, is to fruſtrate, as much as in us lies, our good Lord, in that principal End, which he deſigned in leaving for a while

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the Celestial Abode of his Glory and Immortality.

19. 'Tis to trample on the Son of God, and to render ineffectual the Death and Passion of our good Redeemer.

20. Our Saviour was not only dead, but also buried, to teach us also to bury with him our Sins, and shut up in his sacred Tomb all our Carnal Lusts.

21. This Glorious Saviour is risen, and has left his Sepulchre with his Funeral Attire, to teach us to rise to a Newness of Life, and to leave in the Grave the Sin that encompasses us, and the Ties of our Corruption that bind us so fast.

22. Christ after his glorious Resurrection ascended to Heaven, to lift up thither our Hearts, to teach us to live an holy Life.

23. That there is nothing in the World so lovely as Virtue.

24. On the contrary, there is nothing so ugly as Sin, that frightful Image of Satan.

25. Faithful Souls weigh in the Balance of the Sanctuary the dreadful Evils Sin has brought into the World. For becaufe of Sin all Creatures sigh, and are in labour till now.

26. It continues still its woful Effects. It grieves the Holy Spirit, afflicts the Angels, *&c.* 'Tis Sin that gratifies the Devil, rejoices Hell, *&c.*

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27. Lift up your Eyes to Christ's Cross, and and you shall perceive how abominable Sin is; for nothing could be found able to make Expiation for it; Yet not to let it go unpunished, God has punished it in the Person of his only begotten Son.

28. When you meditate on our Lord's *Death* and Passion, exclaim not against *Judas*, and the *Jews* and *Roman* Cruelty, but be angry with your own Sins; for 'twas they bound and fastned the Lord of Glory to this ignominious Cross, and delivered him to his Executioners Hands.

29. Consider seriously the fearful effects that Sin produces in you: Have you never been sensible of the cruel Tortures of Conscience awakened from a profane Sleep? 'tis a Pain, and Anguish that can't be express'd; 'tis a Rack and Torture that never leaves the guilty, *for there is no Peace to the Wicked, saith the Lord* Isa. xlviii.

30. On the contrary, there is no Satisfaction like to that of a good Christian, who loves his God sincerely, and worships him in Spirit and Truth.

31. If any Delight accompanies Vice, 'tis but an Appearence, and as a Shadow vanishes away.

32. But the holy Joys of one that fears God,

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and that worſhips him in purity of Heart, are ſolid and laſting.

33. The Worldlings become weary with the Accompliſhment of their Luſts, and are afflicted at their greateſt Succeſs.

34. But 'tis otherwiſe with them, who apply their Hearts to the fear and Service of God; they find his Yoke eaſy, and take great Satisfaction in the Ways of Righteouſneſs.

35. Repreſent to yourſelves the fearful Curſe donounced againſt the Wicked and Profane, *Gen.* xxix. they carry about every where the Marks of God's Anger and Revenge; they are the Objects of his Hatred, and odious to the Publick.

36. But it is not ſo with good Men; they are honour'd by God and Man, and their greateſt Enemies admire their Virtues.

37. Let the Wicked be never ſo great and honourable, their Fame ſhall periſh eternally.

38. But 'tis not ſo with good Men, their Fame ſhall flouriſh for ever, and like the Palm, the more Men preſs it down, the more it riſes.

39 I judge that another Means to draw us from Vice, and to induce us to Virtue, is, the noble and high Qualities of the Children of God, which he beſtows on none, but ſuch whom he has elected from all Eternity, for the eternal Enjoyment of Bliſs in his glorious Kingdom.

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40. I find also, that this is a very good Remedy to keep ourselves free from the Debaucheries and Corruptions of the Age, to abstain from the Company and Acquaintance of vicious Persons; for as he who touch'd Things unclean, became thereby unclean; so 'tis the Property of evil Company to corrupt the best Manners, 2 *Cor.* xv.

41. Whereas we should earnestly covet good Men's Acquaintance, who like the *Seraphins*, inflame one another to glorify God.

42. The most powerful and most effectual Motive to oblige us to the Practice of Piety, and Purity of Life, is to remember that God is every where, and whersoever we hide ourselves, God has an Ear to hear us, an Eye to see us, and an Hand to record all our Deeds, Words, and Thoughts.

43. But above all Things, think on the last Judgment, and consider this last Day, in which we must all appear before Christ's Judgment-Seat to receive in our Bodies that which we shall have done, whether good or evil. Remember that in this dreadful Day, God will bring to light the secret Contrivances and Thoughts of our Hearts.

44. Devout Souls, who sigh and groan for your Infirmites, who labour to attain to Perfection, apply yourselves to read and meditate on God's holy Word with a Religious

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Attention; intreat God to open your Hearts to receive this incorruptible Seed of your Regeneration, and that he may give you a filial Obedience, *Acts* xvi.

45. Take pleaſure to meditate often on God's wonderful Works, and to ſing forth his Praiſes.

46. We ought carefully to attend at the publick Exerciſes of Devotion, and not leave off the aſſembling of ourſelves together, as the Manner of ſome is.

47. We muſt be fervent and zealous, and perſevering in Prayers, and other holy duties, and embrace our Lord and Saviour with the Arms of Faith and Repentance, and ſay unto him as *Jacob*, *I ſhall not leave thee, until thou haſt bleſſed me.* Chiefly, we ought to apply ourſelves to theſe holy Exercises, when we feel the inward Strugglings of the Fleſh againſt the Spirit.

48. If God gives us Grace to overcome Sin, and mortify our Luſts, let us take heed that we become not careleſs and negligent in good Works.

49. To the Works of Piety, in which we can't be always employed, we muſt remember to add a lawful Calling, for Idleneſs is the Mother of all Vices.

50. After all, we muſt ſeriouſly think on Death, and repreſent it always before our Eyes; we muſt conſider our latter End, living always as if we were ready to die,

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Wonder not, if in this Treatiſe, where I'm to furniſh you with Remedies againſt the Fears of *Death*, I would have *Death* itſelf to be a Remedy againſt Sin; For theſe Things are united and linked together, or rather they hold one another by the Hand. For as a good and holy Life is a ſafe Preparation to a happy *Death*; ſo *Death* is a ſtrong Motive to oblige us to live well.

We muſt therefore live in the World without being guilty of its Corruptions and Abominations. Bleſſed is he who has Part in the firſt Reſurrection, the ſecond *Death* ſhall have no Power on him.

Let us imitate the Holy and Wiſe Virgins, put Oil in our Lamps betimes; let us enrich our Hearts betimes with Faith, Hope and Charity, and put on the Robes of Righteouſneſs and Holineſs. As God's faithful Servants, let us labour to accompliſh our Taſks; let us not defer this great Work to old Age, when a Thouſand conſequent Infirmities will hinder us; let us work hard whilſt 'tis Day, for no Man knows when Night comes; Death as often preys on the Young as the Old; let us be ſteadfaſt, unmovable, always abounding in the Work of the Lord; that when *Death* ſhall appear, or rather when the Prince of Life ſhall call us to himſelf, we may be ready to give him an exact Account of our Talents which he had entruſt-

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ed us with, that we may say to him in Sincerity and Truth, *I have done the Work that thou hast given me, I have fought the good Fight, I have finished my Course, I have kept the Faith.* O good Lord, I have nothing else to do but to enter into thy glorious Rest, where thou dost embrace in thine infinite Mercies all such as overcome Sin and *Death*, and keep thy Works unto the End.

A Prayer and Meditation for one who prepares for *Death*, by Repentance, and an *Holy Life.*

SInce Sin has brought Death into the World, and rendered this Enemy so terrible to us, enable me with thy divine Virtue, O Lord, to disarm it of all its firey Darts, and mortal Poison. In regard thou hast prepared for me thine Heavenly Kingdom from the Creation of the World, grant me Grace to employ the Residue of this Life in purging my Conscience from dead Works, in studying the great Business of Sanctification, that I may be in readiness to enter into that Abode of Holiness, into which no impure Thing can be admitted. Let me finish my Course in Sobriety, Justice, and Religious Duties. But chiefly let Charity influence my Affections and Actions, for such Sacrifices are acceptable to thee. O my gracious and heavenly Father, vouchsafe unto me all these Divine Qualifications needful to dispose me for thy eternal Communi-

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on, and for the Society of thy Blessed Saints that are gone before me; that at my Departure my Saviour may receive and welcome my Soul with a Come, good and faithful Servant, enter thou into the Joy of thy Lord. *Amen.*

CHAP. XII.

The Sixth Remedy against the Fears of Death, *is to repose ourselves on God's good Providence.*

SOme Persons are so stupid, that they never think on the great End of their Creation, nor know why God has placed 'em in the World; they imagine they were created only for themselves, only to eat and drink; but the End of such is eternal Misery. But there are also some wise Souls, that are continually meditating on the Favour they have receiv'd from Heaven, which they employ to their proper Use. These desire to live only to glorify their Creator, and advance his Kingdom.

This Desire of Life, with an Intent of glorifying God, is good and holy: but 'tis no easy Task to keep it within its lawful Bounds;

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for very often it becomes vicious, when 'tis stir'd up by a fond Love of our own Persons, which makes us so loth to die.

But that we may be able to govern this violent Passion that prevails so much in our Minds, we must labour betimes to bring ourselves to this, *to rest on the good Providence of our heavenly Father.* Christian Souls, meditate on this excellent Saying in the 37th Psalm, *Leave thy Ways unto the Lord, and trust him, and he will direct thee.* Thou desirest to be instrumental in the Service of God, and of the Publick. 'Tis an excellent Desire indeed, but it belongs to God to appoint the Service that he intends to receive from thee; he knows when to release thee from thy Labours.

Great Princes, who yield to the King of Kings a Religious Respect, that seek your greatest Glory in the Cross of Christ, submit yourselves altogether to the Pleasure of your Universal Monarch; and be not solicitous for the Things that shall happen after your Decease. He by whom Kings reign, and Princes do Justice, is able enough to enrich your Successor with the Graces and Qualities that become a powerful Prince. For after *David* succeeded *Solomon*, the wisest and most happy Monarch of the World.

What if we leave our Children under Age? we must not be discouraged, for God will

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preſerve 'em; and that we may be able to ſtrenthen our Faith, let us meditate on the Life of *Joas*, who was but a year old when his Father was kill'd, and an infernal Fury ſought to deſtroy him: but in the middle of ſo many Tragedies God preſerv'd him alive by a Miracle, and plac'd him in a glorious Manner on the Throne of his Fathers

Let us therefore not trouble ourſelves with Thoughts of the things that ſhall happen after our Death; and think not but there are ſome worthy and able to ſucceed in your Employments. When God is pleaſed to be favourable to Kings, and to cauſe their Empire to flouriſh, he raiſes up faithful Miniſters, and wiſe Governors, as when he gave to *Pharaoh* a *Joſeph*, to *Hezekiah* an *Eliakim*, to *Nebuchadnezzar*, a *Daniel*.

So alſo you faithful Miniſters of *Jeſus Chriſt*, remember to ſhew the Example of a Reſignation to God's good Pleaſure, according to your Doctrine. Let not *Death* cauſe you to draw back. Thou haſt, Brother, a will to glorify God on Earth; well but thou ſhalt glorify him better in Heaven, with more Zeal, and leſs Impediment. 'Tis juſtly to be feared that in ſtaying any longer Time in this unwholeſome Air, thou mayeſt receive ſome evil Impreſſions from the general Contagion. But when thou ſhouldſt have a Thou-

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ſand times more Gifts and Graces, and that thy Labours ſhould bring far greater Advantages and Profit to *Chriſt's* Church, it belongs not to thee to give Laws to thy God, but to follow the Motion of his Will.

Thus God never leaves his Church without ſome Teſtimony of his favour, ſome powerful Inſtrument of his Grace. But many Times when he removes one good thing from us, he beſtows on us ſomething more rare and excellent. This Conſideration glads the Heart of *Joſeph* on his Death-bed, as appears by what he ſaid to his Brethren, *I am going to die, but God will not fail to viſit you, and cauſe you to go up from hence into the Land, that he ſwore unto* Abraham, Iſaac *and* Jacob, *Gen.* 1. For inſtead of *Joſeph*, God raiſed up a *Moſes*.

If 'tis the Lord's Pleaſure to leſſen thy Task, ſo that inſtead of employing thee in the Vineyard, he intends to take thee up into his Kingdom, to drink there of his new Wine, if at the Time that thou thinkeſt of ſowing with Tears, thou art tranſported to the Place where thou may'ſt reap with Songs of Triumph: If in lieu of the Oppoſition which thou muſt ſuffer from Sinners, God will grant to thee his eternal Conſolations, and receive thee into the harmonious Societies of the Church triumphant, adore his goodneſs and infinite Mercy. Caſt thy-

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ſelf into his Hands, and reſolve chearfully to will what is pleaſing to him.

You alſo who are afraid to leave behind you a deſolate, afflicted, and comfortleſs Widow, come and learn this Leſſon, to rely on the Goodneſs and tender Compaſſion of the Father of Mercies, who never fails to comfort the Diſtreſſed in all their Afflictions; he favours the Widow to that Degree, that he calls himſelf *the Judge of the Widow*, Pſal. lxviii. that is, the Protector of their Integrity and Right, and ſevere Revenger of the Wrongs that they ſuffer.

The ſtrongeſt Paſſion, and that which I judge to be moſt apt to hinder a good Chriſtian, is that which Parents have for their little ones, eſpecially if they be in an Age unable to help themſelves. But that this natural Paſſion may not tranſport us beyond the Limits preſcribed by Reaſon and Piety, conſider well the Promiſe of God made to *Abraham*, *I am thy God, and the God of thy Seed after thee*, Gen. xvii. But chiefly meditate well on, and imprint in your Minds that which God ſpake to you from Heaven by the Prophet *Jeremiah*, *Leave me to thy Fatherleſs Children, and I will give them to eat; and let thy Widows truſt in me*, Jer. xlix. God is the Father of us all, but more eſpecially of the Fatherleſs, he has Compaſſion on them, and provides for all

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their Neceſſities. But whilſt you are yet in Being, exhort your Children to fear God, to ſerve him, and addict themſelves with all their Hearts to Piety, which has the Promiſes of this Life, and that to come.

Finally, when your Life ſhall be much more uſeful to your Children than 'tis, remember that our Lord and Saviour ſays, *He that loves Son or Daughter more than me, is not worthy of me.*

Let us therefore conclude, that 'tis the Duty of a good Father, that fears God, not to reſiſt Death, nor to fly from it, when the Lord calls. But according to the good Example of the ancient Patriarchs he ought to end his Days willingly, with the Praiſes of God in his Mouth, and with Exhortation to his Children to love him, fear him, and ſerve him with all their Heart, to continue in his holy Covenant, and to prefer him to all the Riches and Honours of this miſerable Earth. Telling them alſo, if they continue thus, *that the Lord will provide for them,* Rom. iv. And that he and they ſhall meet again in Heaven, for *I am going to my Father, and your Father; to my God, and your God.*

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A Meditation and Prayer for such as are in any Command, who prepare for Death, *by trusting God's good Providence.*

'O King of Kings, and Sovereign Lord of the World! I adore thy Divine Majesty with a real Sense of thy special Favour, for having placed me in this honourable Station; suffer me not to be puff'd up with Pride, or to forget my mortal Condition in the midst of all this outward Splendor and Glory. While I continue here, grant that I may study to promote thy Honour and Service, and treat such as are under me, as my fellow Creatures, and thy Servants. When my Heart and Affections form their deceitful Vanities, that I may be willing to part with them at thy Command. Grant that my Successor may have the same Zeal, Love and Care for Religion, that he may be a Support to it, and cause it to flourish more and more. And now, Lord, receive me into thine eternal Mercy, and into that Kingdom, where I may glorify thee for evermore. *Amen.*

A Prayer and Meditation for the Father of a Family.

'FAther of Eternity, I yield unto thee my unfeigned Thanks because thou

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'haſt made me an happy Inſtrument to put
'into the World Children, out of whoſe
'Mouths thou may'ſt accompliſh thine own
'Praiſe, and who may ſerve thee here below,
'and worſhip thee for ever in Heaven. Whilſt
'I have been in the World, I have educated
'them in thy Love and Fear; and now that
'I am ready to return unto thee, I deſire,
'O Lord, that thou would'ſt keep 'em from
'Evil. Let the Flames of Affliction render
'their Faith more pure, and their Lives more
'holy; let them be chaſtis'd with the Scour-
'ges of the Sons of men, but withdraw not
'from them thy Grace and Fatherly Com-
'paſſion: take them into thy Protection, and
'embrace them with thy tender Compaſſion.
'I am now leaving the World, and my Chil-
'dren, without Grief, or miſtruſting thy
'Care of them. I am aſcending with Joy
'up to thee, where we ſhall ſee one another
'in thy Heavenly Kingdom, where we ſhall
'behold thy Face, which ſhall fill us with
'unſpeakable Pleaſure.

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CHAP. XIII.

The First Consolation against the Fears of Death; *God will not forsake us in our most grievous Agonies.*

MAN is naturally afraid of Pain. Now the most of us are persuaded that 'tis impossible to die without enduring great Torment; therefore they abhor *Death*, not so much for its own Sake, as for the Evils it inflicts on us.

That we may be able to drive away this ill-grounded Fear, we must first consider, that *Death* is not so dreadful and painful as is commonly imagin'd. The Holy Ghost call'd it a Sleep, and the Heathens have call'd it the Image of *Death*. Now Sleep creeps on us insensibly, and tho' we sleep every Night, we are not able to discover how it happens to us. 'Tis related of King *David*, that when he had persuaded *Solomon to fear God, and to do Justice, he slept with his Fathers*, 1 Kings. i. God is as merciful to many in these latter Days, to cause them to die in speaking and calling on his Holy Name. Their Souls are

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not pluck'd from 'em by Violence, but of their own Accord leave the Body, and fly to Heaven with an holy Chearfulneſs. If you perceive ſome tortured with grievous Pangs on their Death-bed, they are not properly the Pangs of Death, but the laſt Strugglings and Motions of Life; for I can't imagine that at the Moment of the Separation of our Souls from our Bodies, we ſuffer any Pain, becauſe at that Inſtant the Senſes are then lull'd aſleep, and our Bodies have no more Strength and Life to impede the Soul's Departing.

Death is ſo far from being painful, that on the contrary, it puts an end to all our Pains and Miſeries; and I'm perſuaded that the Diſeaſes that bring us to the Grave, are not ſo grievous as the Diſtempers that we endure whilſt we live here, as the Gout, Stone, *&c.*

The moſt excellent Things are attain'd with the greateſt Difficulties. To be heal'd of our Diſtempers, we ſwallow bitter Pills to gripe and torment our Bowels. But yet the Surgeon's Hand, let it be never ſo expert, anſwers not always his Patient's Expectation, but *Death* is a ſure Phyſician, and never fails; the Succeſs is always happy to a Chriſtian Soul.

That I may ſupply you with ſome Comfort amidſt your great Pains and Sufferings,

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my Brethren, remember that these Things happen to you not by Chance, but God appoints them as his Wisdom judges convenient. This Persuasion will stop our Murmuring in the midst of our greatest Troubles, and violent Pains, 'twill cause us to say with *David, I have held my peace, Lord, and have not open'd my Lips, because 'twas thy doing.* This Consideration also will keep us from falling into Despair, and from fancying that the Evils will swallow us up For the Evils that God sends to us, are Expressions of his Love, and Fatherly Care of us. For *as many as he loves, he rebukes and chastens.* Prov. iii.. All Things indeed work together for good to them that love God, *Rom* viii. The Diseases of the Body, are the Physic of the Soul The Aches which afflict us, are the Instructions of the Mind. For as the Gold is tried in the Fire, so the Lord casts us into the Flames of Affliction, that our Faith might be tried, and appear more precious than fine Gold, 1 *Cor.* v.

Take Courage therefore, and be not frighted at the Sight of *Death.* Thou seest a narrow Passage, a Way all beset with Thorns and Briars, but 'tis Heaven's Gate, and the Way that leads to thine eternal Paradise; for we must of Necessity march through a Valley of Tears before we can enter into the City of the living God, *Psal.* lxxxiv.

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Finally, the Affliction that grieves thee, is not only sent to thee for thy Salvation, and for the Instruction of thy Neighbours, but also for the Glory of the great and living God. For we may say of every Disease that happens to good Men, as Christ said of *Lazarus*'s Distemper, *this Sickness is not to Death, but for the Glory of God, that the Son of God might be glorified by it.*

As God is glorified in Afflictions, he is also honoured by our Deliverance. For desperate Diseases, and unexpected Recoveries, when human Skill can do nothing, declare to the most senseless Souls, that 'tis God alone can give the Wound, and bind it up, and that leads to the Sepulchre, and brings back again. But yet some may like these Consolations, but when afflicted with a violent painful Distemper, will cry out with *Cain, my Punishment is greater than I can bear.*

But to assist you in this Labyrinth, you must, *First*, run over the whole Course of your Life, and consider how many wicked Acts you have committed, consider the Number and Heinousness of your Sins, and you shall find that God's Punishments are far less than your Deserts.

2. Consider how many far more pious than you, suffer sharper and longer Evils,

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and have not ſo much Comfort and Aſſiſtance.

3. Caſt your Eyes on the Death and Paſſion of *Chriſt*, who being innocent, ſuffered for us miſerable Sinners. Your Affliction is painful, I confeſs, but that which Chriſt has undergone for thee, was far more inſufferable.

4. Weigh in juſt Scales all your Sufferings in this Life, with the Torments of Hell, which you have juſtly deſerved. Compare them together, and you will quickly conclude your Sufferings to be nothing, in Compariſon of thoſe of the damned.

5. Finally, you muſt meditate with a religious Attention on the Joys and the eternal Bleſſedneſs of Paradiſe; for I *reckon* with the Apoſtle, *that the Sufferings of this preſent Life are not worthy to be compared with the Glory which ſhall be revealed in us*, Rom. viii.

My Brother, caſt thyſelf upon God, for his Power is as great as his Love to thee, He underſtands better than you or we can, what is expedient and good for thee; in his due Time he will make thy Pains to ceaſe, and will pull out of thy Fleſh its incommodious Thorns; either he will drive from thee the Spirits that afflict thee, or accompliſh his Virtue in thine Infirmity, and with ſuch Patience, Conſtancy, and Faith, and fill thee

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with so much extraordinary Joy and Comfort, that every one shall visibly perceive, that God himself is thy Help, and that his Virtue sustains thee.

A Prayer and Meditation for a sick Person, who prepares for Death.

'O Almighty and gracious God! I acknowledge and adore thy Hand, that has cast me on this Sick-bed, to punish me for my Sins. I can't complain of thy Justice, but rather reverence thy Wisdom and Goodness. I doubt not but these Pains will prove to my eternal Advantage, in Regard thou hast promised *that all Things shall work for good to them that love thee.* I beseech thee increase my Patience, Faith and Humility, that I may submit to thy sacred Will. My Soul is unwilling to forsake this infirm Body, but thou hast prepared for it a more lasting and glorious Dwelling above; put an End, O Lord! to all my Grievances, and lead me out of this rotten Lodge, to introduce me into thy glorious Palace of Immortality, where I shall for ever glorify thee in the Company of the holy Angels, and sanctified Souls. *Amen.*

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CHAP. XIV.

The second Consolation against the Fears of Death, *is to look on God as a merciful Father, and to trust upon his infinite Goodness.*

WE are indeed the Children of God by Adoption, and the apparent Heirs of his Crown, but yet our Glory and Dignity is not to be discerned during the Years of our earthly Pilgrimage. Our heavenly Father suffers us here to live in a contemptible State in the Eyes of the World, that we might learn Humility, and long more earnestly for his celestial Inheritance.

Let Death therefore be never so frightful, 'tis the Messenger of our heavenly Father; and if we can have the Confidence to open his Iron Hands, and look into them, we shall find gracious Letters full of Love, by which this Father of Mercy calls us to the full Enjoyment of our eternal Happiness. Therefore Death should be so far from frighting us, that its Arrival should rather comfort us, and cause us to resolve to follow him with an holy Chearfulness. I con-

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feſs, that this great God before whom we are to appear, is cloathed with Glory and Majeſty, and that at his Preſence the Earth is moved, and the Mountains tremble. But let not this dreadful Majeſty terrify thee. O believing Soul, for this great God is full of fatherly Affection for thee. I acknowledge that God is juſt, but he is alſo merciful, and his Mercy rejoices our Judgment. *His Juſtice is like an high Mountain, but his Mercy is like the bottomleſs Deep*, Pſal. xxxix. His Compaſſion and Tenderneſs far exceeds that of the beſt Parents, as he himſelf declares by the Prophet *Iſaiah*, Chap xlix.

Tell me not again, I know that God is good and merciful, but my Sins are too many to believe that he will vouchſafe me a Pardon, and have Mercy on me: For I know that if thou doſt ſincerely repent of them with a contrite Soul, God will blot them out. For God's Mercy has no Bounds, and his Compaſſions are infinite, *Micah* vii. In ſhort, at what Hour ſoever we go to God, and appear before his Throne, he ſtretches out to us the golden Sceptre of his Favour, that we ſhould obtain Mercy, and find Grace, and to be helped in Time of Need.

Long and elaborate Speeches or Prayers, are needleſs to perſuade God to vouchſafe his Grace and ſeaſonable Help in ſuch an

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urgent Necessity. 'Tis not necessary that we should compose them with the Art and Industry of human Wisdom. We need not but pray to God, as unto our Father, and weep in his Bosom; we need but open to him our Hearts, and call ourselves his Children; that alone is sufficient to move him to Compassion, and to stir up his most excellent Blessings.

Let the miserable Slaves of the Devil, and of their filthy Lusts, tremble at *Death*'s Approaches, and let them look on God as a dreadful Judge, *Rom.* ii. For our Parts, we have not the Spirit of Bondage to be again in Fear, but we have the Spirit of Adoption, whereby we cry, *Abba, Father.*

A Prayer and Meditation for a Christian, who prepares himself for Death, by relying on the fatherly Mercy of God.

'MY God and Creator, I perceive by 'the Symptoms of Death, that my 'Departure is at hand, and I am summoned 'to appear before thy dreadful Tribunal. 'The Remembrance of my former heinous 'Sins cannot but terrify me. But O merciful Father! thy glorious Presence is not 'without some Tokens of Mercy; I dare 'therefore draw near to the Throne of thy 'Grace, from whence thou reachest to me

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'the Sceptre of thy infinite Goodneſs and 'Love. O unparallel'd Love! O infinite 'Goodneſs; which I'm confident to find in 'thee my God, and be Partaker of it. For 'though I am dead in Sin, by Death I ſhall 'return to Life Eternal, where I ſhall be ad-'vanced to the higheſt Felicity. O my God! 'I recommend unto thee my Soul, as to a 'faithful Creator. Heavenly Father, into thy 'Hands I remit my Spirit. *Amen.*

CHAP. XV.

The third Conſolation againſt the Fears of Death, *is to meditate continually on the Death and Sufferings of our Lord* Jeſus Chriſt, *and to truſt on the Merits of his Croſs.*

IF we deſire to die with a quiet Mind, we muſt always meditate on the *Death* and Sufferings of our Lord *Jeſus Chriſt*, and reſt on the Merits of the Croſs; for the *Death* of this Prince of Life, is the Model of ours, and the Fountain of Comforts and Joys of a believing Soul.

1. By looking on this perfect Example, we learn to endure with an holy Reſolution

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and Patience, all the Evils and Pains that attend on *Death*, *Luke* xxii.

2. From hence we learn that our last Hours must be employed in fervent Prayers to God.

3. We learn also to present ourselves before God's divine Majesty with Humility, and and to resign ourselves wholly to his adorable Providence, and to say with Christ, *O Father, not as I will, but as thou wilt*, Matth. xxvi.

4. By the Cross of Christ, we learn to put our Trust in God, in our sharpest Pains. For Jesus in his utmost Tortures, being deprived of the Comforts of his Divinity, pray'd, repeating these words, *my God, my God.*

5. If we will die willingly, we ought to remember with what Resolution our Lord prepared himself for *Death*, and how willingly he commended his innocent Soul into the Hands of God his Father, when he required it; *no man, says he, taketh my Life*, &c. *John* x.

6. In this excellent Description of Christ crucified, we may farther learn, that our last Words should be, *Father into thy Hands I commit my Spirit; which if we can't* pronounce, we ought to express with the Motions of the heart.

7. In looking exactly into the *Death* and Passion of Christ, we may easily find how much we are engag'd to yield up our Souls to God, when he is pleased to call 'em. For

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this blessed *Death* is the Price and Ransom that he has paid for them.

8. From this Death and Passion of our glorious Redeemer, we understand not only our Duty, but find sufficient Comfort and Hope, and if I may so say, 'tis in the Bowels of this dead Lion that we meet with the sweetest Consolations.

9. When Christ gave up the Ghost, the Veil of the Temple was rent from the Top to the Bottom, Heaven was open'd, and a repenting Thief was admitted. All this was to teach us, that by the Veil, that is his Flesh, this merciful Lord has always his Arms wide open to receive us, and that he will not refuse us the Joys of Paradise, on our Repentance, though the vilest Sinners.

10. My beloved Souls, be not frightened to see the Face of the great Judge of the World, because we have such an excellent Mediator between God and Man, namely, the Man *Jesus Christ*, who has given himself a Ransom for all, *Rom.* iii.

11. Never fear the Devil, nor all the Powers of Hell; for according to God's ancient Promise, *the Seed of the Woman shall break the Serpent's Head*, Gen. iii.

12. Let not your Sins cast you into the Abyss of Despair, nor drive you from the An-

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chor of your Hope; For God has so loved the World, that he has given his only Son, that whosoever believeth on him, should not perish, but have everlasting Life.

13. Therefore when God shall draw near to you, under Death's Veil, be not terrified, seek not to run from him, and to hide yourselves from his All-seeing Eye, unto which Darkness is as the Noon-Day. For if you come before your heavenly Father, clothed with Christ, as with a Garment, *Rom.* i. you shall enter into the Possession of that incorruptible Inheritance, prepared for you from the Beginning of the World.

A Prayer and Meditation for a Christian, who fortifies himself against the Fears of *Death*, by meditating on the *Death* and Passion of Christ.

O Merciful Saviour! who hast taken our mortal Nature, that thou mightest offer it up as a Sacrifice to God for us; vouchsafe me thine Assistance, now that I am threatned to be devour'd by Death; for thy Death was an Atonement for the Sins of the World. This Death was disarmed of all its Fury by thee, O blessed Lord! suffer me not to fail in my Expectations; I know that nothing impure shall enter thy holy City, but thy Blood shall wash and cleanse me from all my Sins. O glorious Lord, how won-

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derful art thou, and how precious is thy Death; the Atonement of my Crimes, and Ranſom of the World: by thy Death thou haſt conquered Death! my Soul then belongs to thee as to its Creator and Redeemer; take it then to thy Cuſtody, O ſweet Jeſus; grant I beſeech thee, that I may forever live and reign with thee in Glory in thine eternal Kingdom. Amen.

CHAP XVI.

The fourth Conſolation againſt the Fears of Death, *is to meditate often on our Lord Jeſus Chriſt, in his Sepulchre.*

MAN naturally abhors the Sight of Graves. Some can't paſs by a Churchyard without expreſſing a Dread. But *O Fool, that which thou ſoweſt, is not quickned except it die.* It can't flouriſh except it rots. The Students of Nature inform us, that the Generation of one thing is the Corruption of another. On this Occaſion we may affirm, that the Corruption of this wretched Body is the Means and Way that leads to a more glorious Generation. The Sepulchre is not

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only the general Rendezvous of all Mankind, but 'tis a Couch where we rest after our laborious and painful Race. Therefore when *Jacob* was ready to give up the Ghost, he commanded his Son *Joseph* not to bury him in *Egypt, but that he might sleep with his Fathers*, Gen. 47.

Particularly take notice, Christian Souls, that when God spake to *Moses* from the midst of the burning Bush, he told him, *I am the God of Abraham, Isaac and Jacob*, Exod. iv. They had been dead many Ages before, nevertheless God names himself their God. *Now God is not the God of the Dead, but of the Living*, Matth. xxii. Those holy Men were not dead, in regard of their Souls, for they were immortal, and God had admitted them into eternal Bless. Their Bodies also, to speak properly, were not dead, but slept in their Graves, as our Saviour said to *Jairus*'s Daughter, *the Damsel is not dead, but sleepeth*, Matth ix. Moreover we may justly say, that the condition of our Bodies in the Grave, is better and more pleasant than our daily Sleep; for there we are often disturbed, but in the Grave our Bodies are at rest and enjoy a perfect Sleep without Disturbance.

In short, there is nothing more able to remove from our Fancy that Horror of our Graves, than the Consideration of our Lord Christ, who is interred to the Earth as well

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as other Men. He has ſanctified that Place with his divine Preſence, and has made it the Object of our Deſires, and Cauſe of our Glory.

Chriſtians, who deſire to baniſh from your Souls all Fears of Death, and Apprehenſions of your Graves, look on your Sepulchres in the ſame Manner, as if you ſhould ſee there the King of Glory, the Prince of your Salvation yet remaining aſleep; for the Death and Burial of our Saviour Chriſt may cauſe us with Joy to ſay, *I ſhall go down to my Father into the Sepulchre with Joy,* for he has been pleaſed to enter into the Sate of the Dead with an Intent to procure us a bleſſed and glorious Immortality.

CHAP. XVII.

The fifth Conſolation againſt the Fears of Death, *is to meditate on the Reſurrection of our Lord Chriſt.*

AS there is nothing more grievous than to behold an inſulting Enemy, who is always victorious, and whom none can overcome; likewiſe there is nothing more comfortable than to ſee ſuch a Pride caſt down and to triumph over ſuch an Enemy.

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From hence let us conclude, Christian Souls, as 'twas a most grievous Affliction to behold Death tyrannizing over all the World, so 'tis a great Comfort to behold this cruel and proud Enemy overcome by our Lord Jesus. This Prince of Life has not only broke to pieces all Death's Chains, but he has also led it away in Triumph, and made it subject to his Celestial Empire. O Death! I'm certain thou can'st do nothing without leave, and that thou can'st not go a Step, unless he lengthens thy Chain.

It stands, with Reason, that if this invincible Lord, when he was in Death's Prison, commanded over Death itself, and led out the Dead into an holy City; now that he is out of the Grave a Victorious Conqueror, he must needs command with an uncontroulable Power this dreadful Enemy.

In short, to speak properly, there can be no Death to such as are incorporated in Jesus Christ by a true and lively Faith. For *he that lives and believes in him, shall never die; and he that believes in him, though he were dead, yet shall he live*, John xi.

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CHAP. XVIII.

The sixth Consolation against the Fears of Death, is the Ascension of Jesus Christ into Heaven, and his sitting at the Right Hand of God.

'TIS indeed a great Comfort to behold a proud Enemy overcome, but our Joy would be turned into Grief, if the Author of our Freedom was but breathing his last Gasp, at the Moment of his Victory. But Death, our most cruel Enemy is vanquished, and this glorious Saviour is gone to take Possession of the Kingdom of Heaven not only for himself, but also for us.

From this Exaltation to Heaven, he beholds all our Encounters and Strugglings with Death. Therefore he covers us with his Shield, and will not suffer us to be overcome by Temptation. He has an Eye always on his Flock, he holds his Sheep all in his Hand, and none is able to pluck them from thence.

Without doubt, if the Anchor of our Hope is fixed in the Veil, that is in Heaven, where Jesus Christ is gone in as our Fore-runner, we shall not apprehend the most boisterous

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Storms rais'd againſt us by the Prince of the Power of the Air, who works with Efficacy in the Children of Rebellion.

This great God and Saviour reigns in Heaven, he commands in the Earth, and in the Deep, therefore we may die without Fear, and with an holy Joy; for who would not rejoice to enter into the glorious Palace of Immortality, where we ſhall not only ſee the *Patriarchs*, *Prophets*, *Apoſtles*, *Martyrs*, &c. but we ſhall ſee Face to Face our great God and Saviour Jeſus Chriſt, whom ſo many Kings and Prophets have deſired to ſee and hear? While we remain in theſe Bodies, we are abſent from this victorious Lord; therefore we rather deſire to be abſent from this Body, and to be with Chriſt. This Conſideration cauſed the holy Apoſtle to confeſs, *that his Deſire was to depart, and to be with Chriſt, which was far better for him.* Phil. i 23.

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CHAP. XIX.

The seventh Consolation against the Fears of Death, *is our strict and unseparable Union with Jesus Christ, by the Means of his holy Spirit, and the first Fruits of our blessed Immortality.*

ALL Things that are most strictly united by Nature or Art, are employ'd to represent this admirable Union, *John* vi. which we enjoy with Jesus Christ, by the Means of his Spirit that quickens us, *Rom.* xiii. From hence are deriv'd these Expressions of the holy Apostle, *We have put on the Lord Jesus*, Gal. iii. *We, like so many Stones, are built up together to make a Spiritual House*, 1 Pet. ii. For the same Reason our Saviour informs us, *John* xv. *that he is the Tree, and we are the Branches.* And St. *Paul* assures us, that if we are become one Plant with him, by the Conformity of his *Death*, we shall also be one by the Resemblance of his Resurrection, *Rom.* vi.

But amongst all the Similitudes borrow'd to represent our Union with Christ, there is none employ'd more frequently in holy Writ,

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than that of the human Body, for there is none more proper for us. All the Spirits that give Life and Motion, proceed from the Head, and as ſoon as the Members are ſeparated from it, they die. In like Manner the Spirit that quickens us, and makes us become new Creatures, proceeds from Jeſus Chriſt, ſo that whoſoever is ſeparated from this Head, falls into Death, and eternal Deſtruction.

Theſe, and ſuch like Repreſentations, let them be never ſo lively and noble, are but dark Shadows of our Union with Jeſus Chriſt, by his holy Spirit. For the ſtricteſt Unions of Art and Nature are diſſolved by Time, ſo that all Things under the Sun are ſubject to Vanity and Inconſtancy. But the Spirit of our Lord Jeſus is the Principle of an eternal Life, and the Seed of an incorruptible Glory. Whoſoever is united to him by this Spirit, nothing can ſeparate him from Chriſt; neither Life, nor Death, Hell, nor the World, Things preſent, nor Things to come.

This Spirit of Life is not only the Seat of the Promiſes of God, but alſo the Earneſt of our incorruptible Inheritance, reſerved for us in Heaven. For this heavenly Image that it imprints in our Souls, ſhall be Part of that Glory with which he will crown us in his holy Paradiſe.

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Therefore believing Souls, you may from hence conclude, that the Approaches of Death ought not to ſcare or fright you, becauſe that you have within you the Principles of a Life everlaſting, and the Seeds of a glorious Immortality, which cannot be taken away from you.

You are not only ſure of this Glory and eternal Happineſs, and you are not only entered into Poſſeſſion of it by your Faith and Hope but you begin already to enjoy it, and its firſt Fruits. For he that believes in Jeſus Chriſt, is paſſed from Death to Life, and whoſoever hath the Son of God, hath eternal Life.

O Chriſtian Soul! how ſhouldſt thou diſpoſe and prepare thyſelf to die, ſince Death brings thee nearer to thy Redeemer, perfects this bleſſed Union, and caſts thee into this very Fountain of Life! Inſtead of being frighted at it, and grieved when it approaches thee, thou ſhouldſt then rejoice, and be tranſported above Meaſure with Gladneſs. We ſhould meet this Death with a chearful Countenance; I mean, that we ſhould meet the Lord Jeſus, this merciful Prince of Life, who having vouchſafed to thee the Light of his Salvation, intends to receive thee into his Reſt, and glorious Peace, who reigns above in Heaven.

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A Prayer and Meditation for a Christian Soul, which arms itself against the Fears of *Death*, by meditating on our strict and inseparable Union with Jesus Christ, by his holy Spirit, and the first Fruits in us of our blessed Immortality.

O *Mighty and merciful Lord, drive away from me the dark Shadows of Death, and quench all the Fires that it kindles in my Soul. Thou art not only dead for me, but thou art pleased to live in me, that I might one Day live for ever with thee. Thou hast of thy pure Mercy chosen me for thy Child, and hast made me a Member of thy mystical Body, Flesh of thy Flesh, Bone of thy Bone, and caused me to be a Partaker of thine holy Spirit, and hast vouchsafed to me the first Fruits of thy Glory, that I already feel Heaven in my Soul, since I behold thee with the Eyes of my Faith; therefore perfect in me the Work of thy Grace, and bring me at last to thy eternal Glory.* Amen.

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All the reſt of the Time 'twixt the Cradle and the Grave, is no happier, 'tis but a continued Chain of Miſery, a Succeſſion of Evils, and a Sea of Bitterneſs.

I ſhould compoſe many Volumes, if I ſhould undertake to deſcribe perfectly all the Infirmities and Diſeaſes that undermine the Body, all the racking Pains and cruel Torments that torment and rack us.

'Tis not needful here, that I ſhould make an exact and particular Deſcription of all the ſad and troubleſome Accidents of this Life, that are able to turn the moſt flouriſhing Eſtate upſide down. Remember, ingenuous Reader, to run over carefully the whole Courſe of thy Life, and examine in the juſt Scales of the Sanctuary, all the good and evil Things which thou haſt found by Experience. In one put all the Satisfactions of thy Fleſh, and whatſoever brings thee any Content; and put in the other all thy anxious Cares, Griefs, Diſpleaſures and Diſgraces. If thine Evils and Miſeries weigh not down the Balance, thou mayeſt eſteem it a Wonder, and a Miracle.

'Tis not therefore without good Cauſe that the Preacher acquaints us, *that the Day of Death is far better than that of our Birth*; for our Birth cauſes us to weep, and Death wipes all Tears from our Eyes. Our Birth diſco-

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vers that large Theatre on which all worldly Tragedies are acted; Death draws the Curtain, and puts a Period to all ſuch bloody Scenes.

Would you not laugh at a Workman, that ſhould grieve when his Taſk is ended, and his Labour finiſhed? Or at a Traveller, that ſhould lament to ſee the End of his painful Journey? Wretched Man! thou art far more fooliſh than thoſe of whom we ſpeak, for the moſt painful Labours of a Workman, the moſt grievous Wearineſs of a tedious Journey, are nothing in Compariſon of the Labours, Miſery, and Troubles of this languiſhing Life. No, no, the Death that thou dreadeſt ſo much, is not the Death of the faithful, but the End of their Miſeries, and the laſt Period of all their Torments. They may ſafely ſpeak in *David*'s Language, *Bring my Soul out of Priſon, that I may praiſe thy Name. The righteous ſhall compaſs me about, for thou ſhalt deal bountifully with me*, Pſal. cxli.

A Prayer and Meditation for a Chriſtian, who comforts himſelf with the Conſideration that *Death* delivers him from the innumerable temporal Evils which ſo frequently aſſault us.

O *Glorious Prince of my Salvation! thou haſt hitherto ſtrengthened me againſt all*

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Fears of Death; but now I heartily beſeech thee to afford me ſuch Grace, that Death may not afflict me, but fill me full of Joy and Comfort.

When wilt thou releaſe me, O my God! from this Priſon, that thy bleſſed Angels may convey my Soul to a better Place, out of the Reach of the Devil's Malice and Power, where no Pain or Grief ſhall ever approach me, where I ſhall be ſecured by thy divine Preſence from the Senſe and Apprehenſion of Evil, and be put in Poſſeſſion of an everlaſting Felicity. **Amen.**

CHAP. XXI.

The ninth Conſolation: Death *ſhall deliver us from Sin, which we ſee reigning in the World, and from the Remains of our Corruption.*

CHriſtian Souls, will you prepare yourſelves to go to God? And do you wiſh that Death would comfort and rejoice your Hearts, inſtead of afflicting them? Caſt your Eyes on thoſe dreadful Vices that are ſo common, and under which the whole Creation groans, as under an heavy Burthen. If we ſhould ſeek in theſe Days for Chriſtian Virtues, where ſhall we find Faith, Hope, Cha-

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rity? Where ſhall we meet with Righteouſneſs, Meekneſs, Humility, *&c.* You may by this underſtand, Chriſtians, that the Son of God is at hand, for Iniquity abounds, Charity grows cold, and there is no more Faith upon the Earth.

But we are ſo far from grieving at the univerſal Inundation of Vice in the World, that we ourſelves are carried away with the impetuous Torrent of Corruption. Who is it among us, that can ſay with a ſafe Conſcience, that the World is crucified to him, and that he is crucified to the World, *Gal.* vi.

Now theſe Luſts that war againſt the Soul, are as ſubtle and malicious, as they are cruel and obſtinate: When they perceive us on our guard, they conceal their Weapons and Fire, but 'tis with a Deſign to ſurpriſe and burn us when we are leaſt aware. For after a Torrent of contrite Tears, when we imagine we have expell'd out of our Hearts the moſt dangerous Luſts; if we begin to relent, and open to them the Door, they burſt in again upon us with more Fury, and render the Sequel of our Life far more bitter and unpleaſant.

In ſhort, if after all the Exerciſes of Devotion we find any good Progreſs in Piety, we may then alſo perceive Vice to proceed out of our moſt glorious Virtues, and perfecteſt Graces.

There is no good natured Child, but is

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vexed to live among ſuch as curſe and reproach its Parents; and if it ſhould happen to be concerned unawares in the Offence, or to occaſion the Death of him from whom it had its Being, it will feel an eternal Diſpleaſure. Now 'tis certain, that while we live in this World, we muſt ſpend our Time among thoſe that blaſpheme the holy Name of God, and abuſe the Glory of the eternal Godhead. Moreover, Vice and Corruption are ſo univerſal, that we ourſelves offend this Father of Mercies and Compaſſions, we add Sin to Sin, and compleat the Meaſure of our Iniquities.

Let us therefore conclude from hence, that Death is not to be feared as an Evil, or a Calamity, but that 'tis rather deſirable as an Advantage and a Bleſſing. For *Sampſon* rejoiced in his Death, becauſe that he knew in dying, his mortal Enemies ſhould die alſo. Now we have more Cauſe to rejoice in our Death, and give God Thanks at that Time, ſince in our dying we ſee the Deſtruction of all the dangerous Enemies of our Salvation, as the filthy Luſts of the Fleſh, that put out the Eyes of our Underſtandings, that cauſe us to be the Devil's Sport, and to worſhip many falſe Gods.

In ſhort, when Jeſus calls us out of the Grave of our Luſt, he will be moved with

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Compassion for us, when he sees our wretched Souls drag after them the Relicks of Sin. Therefore he will cause them to hear his sweet and comfortable Voice, which he us'd to *Lazarus*, *loose them, and let them go.* Let them go to the eternal Mansions, to the Heavenly *Jerusalem*, to the glorious Companies of Angels, and to the Church and Congregation of the First born, whose Names are written in Heaven.

A Prayer and Meditation for a true Christian, who comforts himself with this Consideration; that Death *shall deliver him from Sin, that reigns so much in the World, and from all Remains of this wretched Corruption.*

O Most gracious God! thou understandest well the Cause of my Grief, thou knowest that I grieve to see so much Injustice and Impiety reigning this Day in the World. But that which chiefly encreases my Pain, is to find myself guilty and spotted with the general Corruption, and my Flesh struggling against the Spirit. Alas! my God, how imperfect is my Piety! *yet, O Lord! I find thou hast not forsaken me, but hast commission'd Death to convey me out of this troublesome Abode, and to destroy all my mortal Enemies. I am ready, Lord; when wilt thou free me from the Fetters of*

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Mortality, to aſcend up to my Saviour, who is ready to embrace me. O my God! I am weary to hear thy holy Name ſo often blaſphem'd and to ſee ſo much Impiety reigning every where in the World. Haſten, Lord, my Departure hence, and grant that thy holy Zeal kindled in my Soul, may ſerve me as a fiery Chariot to carry me up to thy Celeſtial Palace, *where thou haſt prepared for me an Eternal Manſion, and a bleſſed Inheritance.* Amen.

CHAP. XXII.

The tenth Conſolation is the Glory and Happineſs of our Souls at their Departure out of the Body.

IF there were neither Puniſhment nor Torment after this Life to be feared, the Wicked who proſper in the World, might juſtly eſteem themſelves the happieſt of all Men. And if there were neither Glory nor Rewards to be expected after Death, the Righteous and Faithful, who drink here below, Cups full of Bitterneſs and Sorrow, would be the moſt miſerable of all Creatures. The Condition of Beaſts would far exceed theirs in Felicity;

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for they enjoy in Quiet and Peace, all the Pleaſures that their animal Nature is able to reliſh.

But if we look to the Wicked and Unbelievers, we ſhall find that *Death* deprives them, not only of their Honours, Riches, *&c.* but alſo caſts their Souls into eternal Torments. But for the virtuous and believing Chriſtians, *Death* not only delivers them from many Evils and Miſeries, but alſo opens to them the Gate that leads to endleſs Glory and Happineſs.

The Heathens looked on Death as the End of all their Afflictions, but they have never taſted of the Powers of the Life to come; they have never had any Aſſurance of future Happineſs, the ſpiritual Joys and celeſtial Comforts God keeps for them that fear him and worſhip him in Spirit and in Truth.

Hitherto I have given you a brief Survey of the Comforts that may be gathered from thence, to ſtrengthen a believing Soul. At preſent I intend to deſcribe its future Happineſs; I ſhall, as far as I am able, diſcover that Bliſs which our Souls enjoy, in Expectation of the great Morn of the Reſurrection.

When a compound Thing comes to be diſſolved, every Part returns to its firſt Principle: Thus, when Man dies, his Body returns to Duſt, from whence 'tis taken, and

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the Soul returns to God, who gave it. As through a torn Net the Fish falls into the Water, where it lives and enjoys all its Delights; so when Death comes to break the Strings of this wretched Body, the Soul enters into the River of living Water, and into an Ocean of celestial Felicity.

What Reason hast thou, Christian Soul! to grieve when thou forsakest the Pleasures of the World, since God will satisfy thee with his most precious Delights? for in the blessed Vision of his Face thou shalt meet with Fulness of Joy.

If we had lived in the Days when our Lord was on Earth, there is none of us but would have looked upon it as a singular Happiness and Honour to have been admitted with *Peter*, *James*, and *John*, when they went up to Mount *Tabor*, to be Eye-witnesses of our Saviour's Transfiguration.

But a far greater Honour and Happiness Death is endeavouring to procure us; 'twill usher us to Mount *Sion*, 'twill transport us above all the Heavens, where we shall behold more excellent Wonders than ever the Apostles beheld on Mount *Tabor*; for we shall not only see this glorious Saviour whiter than Snow, but we ourselves shall be transfigured with him, and cloathed with an exceeding great Glory. We shall there have no more

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Enemies to overcome, there we ſhall enjoy the bleſſed Fruits of our Saviour's Victories, and be eternally ſatisfied with the celeſtial Joys that are at the Right Hand of the God of Mercies.

From what we have ſaid, we may conclude, with the wiſeſt of Kings, *that the Day of our Death is better than the Day of our Birth.* For our Birth makes us Inhabitants of a miſerable World, but Death carries us into a Paradiſe of celeſtial Felicity. Our Birth expoſes us to ſeveral Encounters, but Death lifts us up on a Chariot of Triumph. In ſhort, our Birth caſts us into the Arms of Death, but Death leads us to the Fountain of Life.

I need not cauſe you to take Notice, devout Souls, of the notable Difference 'twixt the Death of God's Children, and that of the Wicked; 'tis as great as between Paradiſe and Hell. *Balaam* had good Cauſe to deſire the one, and fear the Conſequence of the other.

Conſider well, believing Soul, what vaſt Difference there was between the earthly *Jeruſalem*, for which *David* was ſo paſſionate, and the heavenly *Jeruſalem*, where God intends to receive thee. If this great King was ſo deſirous to hear the *Levites* ſing the Praiſes of God with their Tongues and mu-

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ſical Inſtruments; how much more paſſionate ſhould we be to hear the Harmonies of Heaven, and the celeſtial Hymns of the holy Angels, Archangels, Cherubims, Seraphims, of all the glorified Saints, who have in their Mouths every one a new Song, the Song of *Moſes*, and of the Lamb.

Religious Soul! caſt off this ſpotted Garment of the Fleſh, and ſo much the more chearfully, becauſe God holds out in his Hand a Garment of Light and Glory, which he will beſtow on thee.

If after all this, O Chriſtian! thou doubteſt of the Felicity and Glory of ſuch as die in the Lord Jeſus, read what an Apoſtle ſays, 2 *Cor.* v. who was himſelf raviſhed up into the third Heaven, where he beheld in this glorious Place unſpeakable Things.

Go therefore, believing Soul, go with Joy and Gladneſs to this great God that calls thee. Go into the glorious Company of Angels and bleſſed Spirits. Take upon thee thoſe beautiful Robes of Light, with which thy heavenly Father will cloath thy Nakedneſs, and accept his immortal Crown that he offers to thee. Go and behold the Face of the Father of Lights, be happy with his divine Reſemblance, and be transformed into his glorious Image.

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A Prayer and Meditation of a Chriſtian Soul preparing for its Departure out of the Body, and comforting itſelf in the Contemplation of the Glory and Felicity of Paradiſe.

O God the Author of my Being, thou ſeeſt all the Motions and Diſpoſitions of my Soul, thou knoweſt that I have wholly reſigned myſelf into thy Hands, and deſire nothing elſe but to depend on thy good Pleaſure. Speak, Lord, for thy Servant heareth; here I am to do thy Will, O God. I doubt not of thy gracious Reception, ſince thou haſt promiſed to give the Crown of Life to all ſuch as perſevere in thy Faith and Fear. O ſtrengthen me with thy holy Spirit to vanquiſh this laſt Enemy Death; that I may find by it a Paſſage to thy eternal Glory and Happineſs. I am already ſenſible of that Joy, that expects me in thy Preſence. I ſee the Heavens open, and my Lord Jeſus ready to receive me. Into thy Hands I commit my Spirit, for thou haſt redeemed it. Amen.

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CHAP. XXIII.

The eleventh Consolation; the glorious Resurrection of our Bodies.

MAN can't be said to be altogether of a Spiritual Nature, as the holy Angels; nor a single Body, as the Sun and the Stars; but he is made up of both. Therefore if our Souls wish to depart out of this Earthly Tabernacle, 'tis not out of any hatred, but because of the Corruption to which Sin has enthral'd it. Yet it is an undoubted Truth, that unless the Body partakes of the same Felicity and Glory as the Soul, Man can't be said to be perfectly Happy. Therefore if we will render our Joy accomplished, we apply an effectual Comfort to our Souls, we must nourish this pleasant Assurance, that as our Body falls down by Death, so it shall rise again one Day at the general Resurrection.

But while Human Reason remains in its Natural Ignorance, it can't of itself find out this glorious Mystery. But as soon as 'tis enlightned with the Light from above, it disco-

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vers its moſt remarkable Circumſtances, and acknowledges the Juſtice and Neceſſity of the future Reſurrection of our Bodies.

1ſt, Since Rewards and Puniſhments ought to be proportionable to him, who is to be puniſh'd or rewarded, we muſt of neceſſity believe the Reſurrection of our Bodies; otherwiſe the Pains of the Wicked can't be extream, nor the Felicity of the Godly never be perfect.

2dly, The Body is the Inſtrument employed by the Wicked againſt God, and it alſo encourages and hurries them on in Sin. For its Humours ſtir it up, inflame and carry it to evil Acts. Therefore it ought to be eternally puniſhed with the Soul in Hell-Fire.

3dly, We ſay that Chriſt is no leſs able to ſave us, than *Adam* was to deſtroy us. Now *Adam* having loſt both Soul and Body, we muſt conclude, that it belongs to Chriſt to ſave 'em both. Therefore the Body is to riſe again, that it may partake of the Salvation procur'd to us by this great Saviour.

4thly, God has not made a Covenant with part of Man, but with all Man, compos'd of Soul and Body: the Body therefore muſt needs riſe again, that it may partake of the eternal Fruits of Glory and Felicity, which are promis'd to us by his Divine Covenant.

5thly, If we conſider Death in itſelf, we

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ſhall find it to be the Wages of Sin, and a Puniſhment of our Crimes. Now Jeſus Chriſt has paid for us theſe Wages on the Croſs. We may therefore conclude, that Death may be deſtroyed in reſpect of Believers, and that their Bodies muſt needs riſe again.

6thly, And finally, ſince whatſoever God has appointed in his eternal Counſel, muſt be fulfilled in Time, and ſince he created our Souls not to be alone, but to live in Company with the Body, therefore this Body which falls down by Death, muſt needs riſe again at the Reſurrection, that the Immortal Soul may return to, and dwell with it for ever.

To ſay that the Reſurrection of our Bodies is impoſſible, is the greateſt and moſt abominable Atheiſm in the World. 'Tis Impudence to deny the infinite Power of God, and the ſacred Hiſtory of the World's Creation. For if Things are in their Beings, as they are in their Workings, and if Operations are correſpondent to their Natures, we muſt of Neceſſity conclude, that if there be a God of an Infinite Being, he muſt needs have a Power anſwerable to his Being and by conſequence, that this Almighty God may without Difficulty raiſe the Dead.

Some may enquire further, when ſhall this Reſurrection be? I anſwer, that it ſhall be in the Day which God has appointed to judge

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all the World in, by the Man whom he has ordained, *Acts* xxvii. You are not to expect from me, Chriſtians, that I ſhould point out to you preciſely the Day when this ſhall come to paſs, for it belongs not to us to know the Times and the Seaſons which God has reſerved to himſelf. 'Tis true we may ſee that moſt Part of the Prophecies are already fulfilled, ſo that we may ſay in general Terms, *The Lord is at hand, and our Salvation is nearer than when we believed*, Rom. xiii.

Others may alſo enquire, what ſhall riſe from the Dead? I anſwer, the ſame Body which falls by Death; for if God ſhould make a new Body to join it to our Souls, 'twould be no more a Reſurrection, but rather a New Creation. Therefore if I may make uſe of the Terms of Divines, it ſhall not only be the ſame Body, but the ſame Individual.

Some may enquire further, in what Manner ſhall this Reſurrection be? I anſwer, that our Lord and Saviour ſhall come down from Heaven, clothed with Glory, and attended by the Angels of his Power, and Millions of his Saints. He ſhall be preceded by the Cry of the Arch Angel and the Trumpet of God; for the Trumpet ſhall ſound, and the Bodies of the Impriſoned ſhall go out, the Wicked to receive their diſmal Sentence of eternal Tor-

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ments, and the Bleſſed to be taken with Chriſt and his holy Angels into Bliſs eternal.

Some may yet enquire what manner of Bodies the Children of God ſhall have after they are riſen from the Dead? I anſwer that their Subſtance ſhall be the ſame which they had before Death; they ſhall not be imaginary, but true human Bodies compoſed of Fleſh and Bones. They ſhall be able to ſpeak in the Language of our Redeemer, *Feel and ſee; a Spirit hath neither Fleſh nor Bones, as ye ſee that I have.* Theſe glorified Bodies ſhall never corrupt nor putrify, but ſhall be for ever uncorruptible; therefore St. *Paul* aſſures us, *That this Corruptible muſt put on Incorruption.* In ſhort to make us ſenſible that our Bodies ſhall put on all the richeſt and moſt noble Qualities that can be imagin'd, and to expreſs all in a Word, the Holy Ghoſt aſſures us that they ſhall bear the Image of God, and be made conformable to his glorious Body.

Now that we have treated ſufficiently of ſuch as ſhall riſe from their Graves it remains that we take a View of them whoſe Bodies ſhall never be laid in the Duſt, but ſhall be alive at Chriſt's coming down from Heaven; concerning this St. *Paul* informs us ſomething in 1 *Cor.* xv. From whence I conceive that this great Change, which ſhall be made;

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in the bodies that shall be then alive, shall be a kind of Death; for Christ will destroy altogether in 'em all Corruption. And when he shall Change the Bodies of the Reprobates, he will make them like to the Reprobates, whom he shall fetch out of their Graves. They shall be both render'd Immortal, the one to be tormented and the other to enjoy perpetual Felicity.

Christians be not grieved when Death intends to lay you in the Dust, for what you lose at present, you shall find again at the great Day of the Resurrection. There is none but would be glad to lay himself down to sleep, and pull off his Garments willingly, if he were certain to be more healthy, and to find his Garments more beautiful in the Morning. Sleep quietly then, faithful Soul, in Christ's Bosom, for when thou shalt awake at the Sound of the Arch Angel's Trumpet, thou shalt put on Immortality, and find this Garment whiter than Snow; what desirest thou more, Christian Soul, for thy Comfort? What Addition can there be made to thy happiness, since thou art led by Death to the Fruition of eternal Joys, and endless Pleasures in Paradise?

Let therefore thy Heart rejoice, thy Tongue be glad, and thy Flesh rest in Hope, for the Lord will not leave thee always in the Grave,

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but will ſhortly come down himſelf from Heaven to tranſport thee thither.

A Prayer and Meditation of a Chriſtian, who being ready to depart out of the World, comforts himſelf with an Aſſurance and Expectation of the glorious Reſurrection of his Body.

'O Eternal God! who haſt appointed my vile Body to be a Temple of the Holy Ghoſt, and a noble Pavilion of thy God head, to participate with the Soul in the eternal Happineſs of thy Kingdom; I feel my Strength failing me and am certain that I ſhall be reduced to Duſt. But, Lord, I am ſufficiently comforted with the Knowledge that if the outward Man decays the inward is renewed Day by Day; if this wretched Body falls down by Death, thou wilt raiſe it up again at the general Reſurrection. And tho' this ſame Body is condemn'd to rot in a Tomb, I'm certain 'twill one Day ſhine in thy Celeſtial Palace. I am ready, Lord, to depart hence, my Breath fails me, and Death appears before me, threatening to ſtrike the final Stroke, but notwithſtanding all Difficulties and Objections, I know I ſhall riſe again to behold thy Magnificence and Glory. *Amen.*

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CHAP. XXIV.

The twelfth Conſolation; the Deſtruction of Death, *and the eternal and moſt bleſſed Life which we ſhall enjoy both in Soul and Body after our Reſurrection.*

WE have ſufficiently treated of that Happineſs which is prepared for our Souls at their departure from the Bodies, and of the glorious Reſurrection promiſed to theſe Bodies, when Chriſt ſhall come down from Heaven in his Glory to judge the Quick and the Dead. It ſeems that we have nothing now to do, but to end this Work with as perfect a Picture as can be drawn of the eternal Glory and Felicity which we expect to enjoy both in Soul and Body after the Reſurrection. But firſt I may ſay ſomething of the entire Deſtruction of all our Enemies, and repreſent to you the final Overthrow of Death.

When Jeſus Chriſt ſhall appear again to judge the World in Righteouſneſs, he ſhall ſit on a moſt ſplendid Throne, he ſhall ſend forth his Angels, who ſhall gather together the Elect. The Sight of this glorious Saviour ſhall then fill us with an unſpeakable Joy. But the Wicked ſhall lament and ſtrike their Breaſts in Deſpair, they ſhall call on the Mountains and Rocks to fall on them, *Rev.* vi. Then the Lord ſhall bring to light the hidden Things of Darkneſs, and make manifeſt the Thoughts of the Heart. The Books ſhall then

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be opened, and every Man judged according to the Things written therein, *Rev.* xx.

There are three Sorts of Persons who are to stand before this glorious Tribunal: Such as never had any other Tutor but Nature, who are not acquainted with any other Works of God, but of his Creation and Providence. For God has not left himself without Witnesses of doing good. The second Sort have been assisted with a divine Revelation from above, under the Law, which has distinctly told 'em what Works are pleasing to God. These may have heard something of a Messias from the ancient Prophets. The other Sort have had the Grace of God clearly revealed to 'em, to whom Christ has brought Life and Immortality to Light through the Gospel. There are none of these Persons, if they have lived in Impiety and Debauchery, and are dead in Impenitency, that shall be able to excuse themselves in this dreadful Day of Judgment. But some are more guilty than others, therefore they shall be condemned to greater Punishments.

They who have lived and are dead without any Law of God revealed to them, shall be judged without the Law, such shall be condemned for having taken Pleasure in extinguishing the Remains of their natural Light, and in smothering the good and rational Dictates of their Consciences.

They that profess to know the Law shall be judged by the Law.

But no People on Earth have Cause to expect and dread a more severe Sentence than wicked Christians, who make Profession of knowing God, and believing in Christ, who nevertheless deny him

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by their Works, and trample under their Feet the Riches of his Grace. How can it otherwiſe be? for ſuch as have heard the Goſpel preached, who have Jeſus as it were crucified before their Eyes, and yet have no Advantage from all this, they ought to be puniſhed in another manner than the bare Auditors of *Moſes*, that never ſaw the Meſſias but afar off, and in the Shadows of the ceremonial Law.

The great Judge of the World ſhall place at his left Hand all wicked Souls, and ſhall pronounce to them this dreadful Sentence, *Depart from me, ye curſed, into eternal Fire, prepared for the Devil and his Angels.* But to the Faithful he ſhall ſay, *Come, ye bleſſed of my Father, inherit the Kingdom prepared for you from the Beginning of the World.*

Some may here enquire, if the Souls of the Damned go down to Hell immediately after their Egreſs out of the Body, and are tormented in an unquenchable Fire; how is it then that the Son of Man will judge them again at the laſt Day, and ſend them to an everlaſting Burning, prepared for the Devil and his Angels? I anſwer, that when the Souls of the Wicked depart out of their wretched Bodies, God pronounces to 'em the Sentence of Death; but when Chriſt ſhall ſit on the Throne of his Glory, he ſhall publiſh the ſame Sentence before all Men and Angels, after which they ſhall be ſent both Soul and Body to eternal Burnings. Then Death ſhall be no more for God's Children, for it ſhall never diſturb their Reſt and Felicity.

At that Time there ſhall be no more Enemies to encounter with, no more Evils to be feared, no

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more Advantages to be desired; for God will admit us to the bottomless Ocean of the most divine Raptures.

Shall I undertake to paint out unto you this Glory and perfect Felicity? When St. *Paul* speaks of these Evangelical Mysteries, he assures us, that they are Things that the Eye of Man had never seen, nor his Ear heard, nor ever entered into his Heart, 1 *Cor.* ii. But as those who can't cast their Eyes directly to look on the Sun, because it blinds them with its exceeding Light, yet behold its Body with more Ease in the Water, or a Looking-glass; thus shall we consider the divine Brightness of Heaven, which we are not able otherwise to comprehend.

To begin in the first Place with the Word *Paradise*, it signifies a pleasant Garden; 'tis often made use of to express to us the Joys of the Life to come, and to make us sensible, that what we have lost by *Adam*, is restored by *Jesus Christ*. And whereas Cherubims armed with a flaming Sword, stood at the Entrance of the earthly Paradise, to hinder *Adam* from approaching near the Tree of Life, and from gathering its Fruits: Now whole Legions of Cherubims are to carry us up upon their Wings to the Tree of Life; for 'tis said, *To him that shall overcome, I will give to eat of the Tree of Life, which is in the Midst of the Paradise of God.*

All our Senses shall partake in these heavenly and everlasting Pleasures; our Eyes shall behold with Transports of Joy, the sacred Countenance of our Redeemer, the Riches and wonderful Beauty of his Palace, the Glory and Magnificence of his Empire; our Ears shall be delighted with the Har-

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monies of Angels, and of the Church Triumphant; our Smelling ſhall receive the ſweet Perfumes of our Bridegroom, whoſe Garments are of Myrrh, and the grateful Odours of his Vine always bloſſoming. Our Palate ſhall taſte the Bread of Angels, the hidden Manna, the Fruits of the Tree of Life, the Waters iſſuing forth to everlaſting Life, and the new Wine of the Kingdom of Heaven. Our Hands ſhall embrace the Saviour of the World, and with our Feet we ſhall walk about the Streets of that golden City, the heavenly *Jeruſalem*, and we ſhall follow the Lamb whitherſoever he goes, *Rev.* xiv.

Although I ſpeak to you in this Manner, I am perſuaded, Chriſtian Souls, that you underſtand very well that theſe Expreſſions, and ſuch like are not to be underſtood in a literal Senſe, they are but dark Shadows and imperfect Images of the Advantages of the Life to come.

For certainly to beatified Souls God is the only Object, and the only Source of their eternal Glory and Felicities? This Queſtion is more curious than neceſſary; for we need not enquire whether there ſhall be any more or leſs happy than ourſelves. It ſhould ſuffice us for Comfort, to know, that if we be true Believers, and truly penitent, if we fear God as we ought, if we ſerve him with a religious Mind until the laſt Gaſp, in ſuch a Caſe we ſhall attain to the Glory of the Children of God, and poſſeſs with them a perfect and eternal Felicity.

You may aſk, Chriſtians, in what Part of the great World God ſhall cauſe us to enjoy ſo many rare Pleaſures, and celeſtial Contentments? I anſwer that this Place is above the elemental World,

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and above all the Heavens. In ſhort, 'tis the glorious Seat, where we hope that God will receive us both in Soul and Body at that Day, when we ſhall be taken up into the Air, above the Clouds of Heaven, to be forever with the Lord Jeſus.

Some may enquire whether we ſhall know one another in this State of eternal Glory and Happineſs? In Anſwer to this, I confeſs that 'tis ſaid, "That the former Things ſhall be remembered "no more, and that they ſhall come no more in "our minds." But this is to be underſtood of the Evils and Calamities of this preſent Life. But if we conſider well what St. *Matthew* tells us in Chap. xxii. how the *Sadducees* came to Chriſt with this difficult Queſtion, *Maſter*, Moſes *ſaid*, &c. But Chriſt replied to them, "You err, not know-"ing the Scripture, nor the Power of God; for "in the Reſurrection, they neither marry, nor "are given in Marriage, but are as the Angels of "God in Heaven." From hence we may conclude, that although in Heaven we ſhall know one another, we ſhall have nothing of that Carnal Love, which we have at preſent, and which cauſes us to put ſo much Difference between one Perſon and another. A Father may know his Children, but his Love ſhall not be grounded on Conſiderations of Fleſh and Blood; he ſhall love them only, becauſe they are amongſt the Children of God, and Heirs of the Kingdom, and becauſe he ſhall ſee them appear in the Image of the heavenly Father, cloathed with his Light, and crowned with his immortal Glory. In ſhort, we ſhall love no body but in God, and for his Sake, as they ſhall be in God, and God in them. In this Manner it ſhall not be poſſible to love them more or

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leſs. Charity or Love, the Queen of Virtues, ſhall then ſit upon its Throne, and attain to its higheſt Degree and Perfection.

You devout Souls, that delight in the Contemplation of celeſtial Things, I pray conſider with me the Accompliſhment and Perfection of three Kinds of Works which have been ſucceeded by their ſeveral Reſts. The firſt was that of the Creation of the World, for in ſix Days God created Heaven and the Earth, and all Things in them; and when he had finiſhed his Works, and found that they were good and perfect, he reſted the ſeventh Day, *Gen.* i. Therefore he bleſſed and ſanctified it. The ſecond great Work was that of Redemption; for when our Saviour had fulfilled all the Prophecies which mentioned him, and purchaſed for us with his Blood an eternal Redemption, he cried out, All is finiſhed, *John* xix. and he bowed his Head, and gave up the Ghoſt. The third Work is that of our Glorification, when we ſhall ſee new Heavens appear, and a new Earth, when our Bodies ſhall be cloathed with Immortality, and united again to our Souls, and when in both Soul and Body we ſhall attain to the higheſt Glory, and moſt perfect Bliſs; then he that ſits upon the Throne of Eternity, ſhall ſay with a loud Voice, All is finiſhed, *Rev.* xxi.

Afterwards the Sabbath of Sabbaths ſhall ſucceed, that eternal Reſt, and that Peace, which ſhall never be interrupted by any Infelicity. We may ſay, that this laſt Reſt is the Reſt of all the three Perſons of the moſt Holy and moſt Glorious Trinity, for then they ſhall reſt from all Manner of Works for ever and ever, and we in the Boſom of their Glory, ſhall alſo enjoy an everlaſting Reſt.

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Therefore let us forſake all Manner of Vice, and give ourſelves over to Virtue; let us take heed that we be not like the Wiſe Virgins, that ſlept as well as the Fooliſh; but let us watch and pray, leſt we enter into Temptation, for the Spirit is willing, but the Fleſh is weak. Redeem the Time, for the Days are evil, and make haſte to put on the Garments of Righteouſneſs and Innocence; fill your Hearts with the holy Oil of Faith, Hope, and Charity; take your Lamps in your Hands, and let your Souls ſhine with a divine Light.

In this bleſſed Diſpoſition let us go and meet our heavenly Bridegroom, and haſten his Coming by our Prayers and Groans. Let our Souls be full of Love, let them ſigh for our divine Jeſus; and being moved with the ſame Affection as St. *John*, let us ſay to him with an earneſt Deſire, Come, Lord Jeſus; and if he anſwers, For certain I come quickly, let the longing of our Souls increaſe more and more, that we may be able to pray more fervently, and let this Cry reach up to Heaven, Come, Lord Jeſus, come quickly. *Amen.*

A Prayer and Meditation for a believing Soul, that rejoices and comforts itſelf in looking on Death's Deſtruction, and the everlaſting and bleſſed Life, which we hope to enjoy, both in Soul and body after the Reſurrection.

O Great Judge of the World, Author of Life and Happineſs! Thy Grace has beſtowed on me the Seeds of Immortality; by Faith I have a Proſpect of thoſe Joys of Paradiſe into

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'which my Soul ſhall enter after Death: O raiſe
'my Mind to contemplate continually on the
'unſpeakable Felicity of Paradiſe. Let me not
'be unmindful of that magnificent Throne, where
'thou ſhalt ſit to judge the World. Grant that I
'may rejoice in Expectation of that happy Day, in
'which all the Enemies of thy Glory and our
'Salvation ſhall be deſtroyed, and we become im-
'mortal and for ever happy. O Lord forgive
'my impatient Wiſhes, and haſten that Day for
'the Elects Sake. Come and put an End to this
'wicked World infected with Sin, bind the De-
'vils in Chains of Darkneſs, and ſhut them up
'with Death for ever in the bottomleſs Pit. Lord
'Jeſus have Pity on the Cries and Sufferings of
'thy diſtreſſed People, and introduce us into thine
'eternal Reſt, where we ſhall join our Voices
'with the Anthems of the holy Angels, ſaying,
'unto him who has loved and cleanſed us from all
'our Sins in his Blood, and has made us Kings
'and Prieſts unto God his Father; to him, as to
'the Father, and the Holy Ghoſt be Glory, Pow-
'er and Dominion, for ever and ever. *Amen.*

FINIS.

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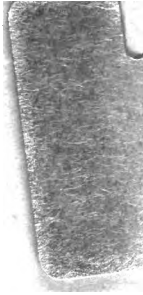

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